INDIAN ANTIQUITIES:

VOL. VI.

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RAMA KRISHNA

INDIAN ANTIQUITIES:

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PART I.

INDIAN ANTIQUITIES:

OR,

DISSERTATIONS,

RELATIVE TO

THE ANCIENT GEOGRAPHICAL DIVISIONS,
THE PURE SYSTEM OF PRIMEVAL THEOLOGY,
THE GRAND CODE OF CIVIL LAWS,
THE ORIGINAL FORM OF GOVERNMENT,
THE WIDELY-EXTENDED COMMERCE, AND
THE VARIOUS AND PROFOUND LITERATURE,

OF HINDOSTAN:

COMPARED, THROUGHOUT, WITH THE
RELIGION, LAWS, GOVERNMENT, COMMERCE, AND
LITERATURE,

OF

PERSIA, EGYPT, AND GREECE.

THE WHOLE
Intended as Introductory to, and Illustrative of,

THE HISTORY OF HINDOSTAN,

UPON A COMPREHENSIVE SCALE.

VOL. VI.

Containing DISSERTATIONS on the ORIGIN of the DRUIDS,
and the ANCIENT COMMERCE of HINDOSTAN.

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TO

THE RIGHT HONOURABLE AND REVEREND

R O B E R T,

EARL OF HARBOROUGH,

THE SIXTH VOLUME

OF

INDIAN ANTIQUITIES,

IS,

WITH THE SINCEREST GRATITUDE AND ATTACHMENT,

RESPECTFULLY INSCRIBED,

BY HIS LORDSHIP'S

EVER OBLIGED AND FAITHFUL SERVANT,

THOMAS MAURICE.

PREFACE.

CONCEIVING myself entitled, by my original proposals, to select for discussion in these volumes any subject intimately connected with the ANTIQUITIES OF INDIA; and as none, I presume, can be more gratifying to the general class of *my* readers than those that equally concern India and Britain, I have selected the venerable Order of Druids, their doctrines, and rites, which have such an immediate and wonderful affinity with those of the Brahmins; and the ancient commerce of the Phœnicians, Carthaginians, and Greeks, carried on, prior to the Christian æra, with India on the one hand, and Britain on the other, for their consideration in this volume.

It was not my intention, indeed, in these

Refearches, to have defcended to periods fubfequent to that æra, but my gratitude to the Honourable Court of Eaft-India Directors, for their liberal patronage of the Hiftory of Hindoftan, my anxious defire to make this work effentially ufeful to gentlemen going out in a commercial capacity to India, and the important circumftance of the revival, at the prefent day, of that particular branch of its traffic with the Eaft, which rendered this ifland fo celebrated in antiquity, I mean the TIN of the Cornifh mines—a meafure which reflects fuch honour both on the patriotifm and wifdom of the Directors, and is of fuch material confequence, at this momentous crifis, by retaining fo much bullion in the country, and giving bread to fo many thoufands of diftreffed miners: thefe united reafons have induced me to deviate fomewhat from my propofed plan, and to fketch out fuch a fummary but clear view of the ancient and prefent commercial connection of Britain with India, as may prove at once gratifying to the fcholar and ufeful to the merchant.

The Afiatic origin of the Druids has long been an acknowledged point in the world of antiquaries. Mr. Reuben Burrow, the great practical aftronomer of India, was the firft

 perfon,

person, who, after a strict examination and comparison of their mythological superstitions, and their astronomical periods, directly affirmed them to be a race of emigrated Indian philosophers.* The assertion, bold and unqualified as it was, made, at the time of my reading it, a considerable impression on my mind; and, in consequence, I sate down to that elaborate investigation of their rites and symbols, of which the prior Dissertation in this volume is the result.

The basis of my argument for their Indian extraction is, that the elder Buddha of India, who should never be confounded with the second Buddha, or Bedou, the Fo of the Chinese, and the founder of an atheistical sect, in periods far more recent, is, in fact, the Mercury of the West, and this is not only asserted by Sir William Jones, from the similitude of their rites and symbols, but can be astronomically proved; since, in India, the day of the week assigned to Buddha is by the Greeks assigned to Hermes, by the Romans to Mercury, and by the northern Nations to Woden; being denominated, in the respective dialects of those nations, Boodh or Buddha-

* See Asiatic Researches, vol. ii. p. 488, in the Appendix, Calcutta quarto edition.

war,

war, Ερμȣ ημερα, Mercurii dies, Woden's day, and, from the laſt, corruptedly by us, Wedneſday. The ancient MERCURIAL HEAPS, or CARNS, of thoſe fire-adoring ſages; their veneration for the CUBIC, the ſymbol of Mercury among the early Greeks; their repreſenting the Deity in their immenſe groves under the form of the letter T, THAU, as the Egyptians deſignated their Thoth, or Hermes; their reverence for the ANGUINUM, or ſerpent-egg, which is only the mundane egg of Tyre, rendered prolific by the embrace of the Αγαθοδαιμων, or good genius, ſymbolized by that ſerpent; and, finally, the evident CADUCEUS of Mercury, deſignated in the globe, wings, and ſerpent, that formed their grand temple at Abury, and not only that but other conſpicuous DRACONTIA, in Britain: all theſe circumſtances enumerated, and fully diſcuſſed in the courſe of the Diſſertation alluded to, are to myſelf abundant teſtimony of their connection with, if not deſcent from, Buddha. Under this appellation I contend muſt be underſtood ſome deified prince of the family of the Noachidæ, a diſtinguiſhed AVATAR of India, who, in the lofty regions of the Tauric range, the remoteſt from the danger of inundation, but in æras to which regular annals

cannot

cannot be expected to ascend, seems to have established an empire and a religion, which diffused their combined influence over every region of the Higher Asia, and many evident vestiges of which are still visible. Among these are the Thibetian rolls inscribed with Sanscreet characters, alluded to by Sir William Jones, as cited in page 15 of this volume, as well as the ancient medals and imperial signets engraved with Thibetian characters, mentioned by Mr. Halhed,* and the frequent pilgrimages at this day undertaken by the more rigid devotees of India, from the banks of the Ganges and the most distant provinces of the Peninsula, to the territories of the Grand Lama. Accurately to ascertain, at this distant period, the *cause*, the *mode*, the *time*, of this emigration, exceeds the limit of human research: but possibly the first may be found in the general causes of emigration, curiosity, persecution, or the ambition, of men, who, in those early ages, combined a sort of *regal* with the *priestly* character. The *mode* was, doubtless, by land-journies, in company with the Celtic tribes, previous to the establishment of the great Indian empire and system of juris-

* See the Preface to Mr. Halhed's Sanscreet Grammar, p. 5.

prudence

prudence which forbad emigration, in the more ſouthern provinces; or allowing the early branches of the family of Noah for the purpoſe of effecting the gracious deſigns of Providence in peopling the earth to have had a knowledge of the MAGNET, by the way of the great Ocean itſelf. The *period* was, probably, when the true religion began to be corrupted, but before its *total* corruption, by the Sabian idolatries. In this view the matter appears to myſelf; if all my readers ſhould not be equally convinced by the arguments which I have been able to produce, I ſtill flatter myſelf, that the detail of many other curious facts which nearly concern them, as Britons, may yet amply reward them for the trouble of peruſal.

I think it abſolutely neceſſary, however, to ſhield myſelf from cenſure, for ſo warmly eſpouſing an opinion that muſt appear entirely novel, if not extremely eccentric, to readers not converſant in Indian manners and hiſtory, by laying before them the following ſhort extracts from the Diſſertation of Mr. Burrow, before alluded to, in the Aſiatic Reſearches, although I am far from eſteeming it equally neceſſary to adopt his hypotheſis of the alteration of the place of the *equator*,

connected

connected with the aſſerted migration. I have endeavoured to ſupport his poſitions by arguments not hoſtile to religion, and far leſs violent to nature. " From the aforeſaid country, (he means Siberia, rendered habitable and fertile by the equatorial line paſſing through the centre of Aſia,) the Hindoo religion probably ſpread over the whole earth: there are ſigns of it in every northern country, and in almoſt every ſyſtem of worſhip: IN ENGLAND IT IS OBVIOUS; STONEHENGE IS EVIDENTLY ONE OF THE TEMPLES OF BOODH; and the arithmetic, aſtronomy, aſtrology; the HOLIDAYS, GAMES, names of the ſtars, and figures of the conſtellations; the ANCIENT MONUMENTS, LAWS, and COINS; the LANGUAGES of the different nations; bear the ſtrongeſt marks of the ſame original." Again he obſerves, on the ſuppoſition that the Indians were, in the infancy of their exiſtence as a nation, divided into the two great ſects of Brahma and Buddha " that the Brahmins were the true authors of the Ptolemaic ſyſtem, and the Boodhiſts of the Copernican,* as well as of the doctrine of attraction, and that probably the eſtabliſhed religion of the Greeks;

* See page 192 of this volume, on the Druids' preſumed knowledge of the elliptical courſes of the orbs.

and

and the Eleuſinian myſteries were only varieties of the two different ſects." Amongſt other circumſtances, he tell us, that he compared an aſtrolabe in the Nagari (the oldeſt Sanſcreet) character of India, with Chaucer's deſcription of one, and found them to agree together moſt minutely; even the centre-pin, which Chaucer calls the horſe, "having *a horſe's head* upon the inſtrument:" and, after acquainting us that he meant ſhortly to enter into a full inveſtigation of the queſtion, he finally gives it as his own decided opinion, that "THE DRUIDS WERE BRAHMINS."*

The death of this ingenious gentleman in India prevented the completion of his engagement, and the preſent is only a humble effort, made amidſt the preſſure of illneſs, and other weightier purſuits, to fill up ſome of the outlines of his projected plan.

* Aſiatic Reſearches, vol. ii. p. 489, Calcutta quarto edition.

A DISSERTATION

ON THE

INDIAN ORIGIN OF THE DRUIDS;

AND ON THE

STRIKING AFFINITY

WHICH THE

RELIGIOUS RITES AND CEREMONIES,

ANCIENTLY PRACTISED IN THE BRITISH ISLANDS,

BORE TO THOSE

OF THE BRAHMINS.

A

DISSERTATION, &c.

SECTION I.

The Author unfolds his Deſign in this Eſſay.—The immenſe Extent of the ancient Indian Empire; and the wide Diffuſion of the Indian Mythology and Sciences throughout Aſia.—The geographical Limits of the not leſs extenſive Region of Scythia.—Theſe two mighty Nations, the Indians and Perſians being throughout conſidered as one People, poſſeſſed the greater Part of Aſia: the Indians, from the earlieſt Periods, a poliſhed Race; the Scythians, ever Barbarians.—Eſcaped from the Horrors of the general Deluge, the Noachidæ, who ſettled in Aſia, inhabited the Regions neareſt the great Range of Taurus. In the Median Mountains, and near the Heights of Caucaſus, were eſtabliſhed, in Caverns, their

firſt

first Schools. The colleges of Naugracut and Thibet, in the North of India, particularly famous. From thence emigrated into Tartary successive Colonies of Priests professing the Religion of Buddha, or Boodh, who was the Hermes, or Mercury, of the Western, and the Woden of the Northern, World. The Japhetic Tribes, described generally under the Names of Scythian and Celtic, straitened for Room and Pasturage, pursue their Direction through the Northern Asia, emigrate to Europe, and with them those Sages of the Indian Schools, to whom we give the Name of Druids.—Some remarkable Instances adduced of the striking Affinity existing between the primæval Languages of Asia and those spoken in Europe, particularly in the British Isles.

MY intention, in the following Dissertation, is to prove, as far as the remoteness of the æra alluded to, and the abstruse nature of the subjects discussed in the course of it will allow of proof, that the celebrated order of Druids, anciently established

 in

in this country, were the immediate defcendants of a tribe of Brahmins fituated in the high northern latitudes bordering on the vaft range of Caucafus: that thefe, during that period of the Indian empire when its limits were moft extended in Afia, mingling with the Celto-Scythian tribes, who tenanted the immenfe deferts of Grand Tartary, became gradually incorporated, though not confounded, with that ancient nation; introduced among them the rites of the Brahmin religion, occafionally adopting thofe of the Scythians, and, together with them, finally emigrated to the weftern regions of Europe.

To form any correct notion of the extent of the Indian empire, when in its glory, we muft confult the Sanfcreet geographers, and take our furvey of a country comprifing an area of near forty degrees on each fide, and including a fpace almoft as large as all Europe; a region divided on the weft from Perfia by the Arachofian mountains, limited on the eaft by the Chinefe part of the farther peninfula, confined on the north by the wilds of Tartary, and extending on the fouth as far as the ifles of Java. The above is the demarcation of the ancient limits of India by an author not likely

to

to have erred in defining them; and this trapezium, he goes on to obſerve, comprehends the ſtupendous hills of Thibet, the beautiful valley of Caſhmir, and all the domains of the old Indo-Scythians, the countries of Nepal and Bootan, Camrup or Aſam, together with Siam, Ava, Racan, and the bordering kingdoms, as far as the China of the Hindoos, or Sin of the Arabian geographers; not to mention the whole weſtern peninſula with the celebrated iſland of Sinhala, or Lion-like men, at its ſouthern extremity.*

If the period above-mentioned, remote as it is, ſhould not be thought ſufficiently diſtant in the annals of time for the firſt migration of the Aſiatic colonies, and the earlieſt importation into the weſtern world of the religious rites in uſe among them, we have it in our power, through the ſame authentic channel,† to penetrate to the very birth of civil eſtabliſhments, and find the primæval anceſtors of the Hindoos ſitting, in patriarchal majeſty, upon the throne of Iran, or Perſia, in the very

* See Sir William Jones, in the Aſiatic Reſearches, vol. ii. p. 419.

† See the Diſſertation on the Perſians, ibid. p. 43.

 centre

centre of all Aſia, under the title of the Mahabadian dynaſty, founded by the renowned Maha-Beli, or Great Belus, and from which they afterwards migrated to regions nearer the riſing ſun. This great extent in ancient periods of the Indian empire, and the prevalence of the Indian ſciences and mythology over the greater part of that vaſt continent, cannot be more deciſively proved than by the following remarks extracted from Mr. Halhed, to whom thoſe ſciences and that mythology, as well as their languages, are ſo familiarly known.

It is a very generally received maxim; that the wide diffuſion of any particular language evinces the ſuperiority in power and conſequence of the nation with whom that language originated. Now Mr. Halhed aſſerts the Sanſcreet, or ancient language of India, generally ſpoken before the invaſion of Alexander, to be a language of the moſt venerable and profound antiquity; the grand ſource as well as ſacred repoſitory of Indian literature, and the parent of almoſt every dialect, from the Perſian Gulph to the China Sea. He is even of opinion, that the Sanſcreet was, in ancient periods, current not only over ALL INDIA, conſidered in its largeſt extent, but

over ALL THE ORIENTAL WORLD, and that traces of its original and general diffusion may still be discovered in almost every region of Asia. In the course of Mr. Halhed's various reading, (and few men have perused more Oriental volumes,) he was astonished to find the similitude which it in many instances bore to the Chaldaic, Persian, and Arabic. He discovered the visible traces of its character, that character which he describes to be so curious in its structure and so wonderful in its combination, on the most ancient medals and imperial signets of Eastern kingdoms; and he hints that it might have been the original language of the earth.*

If the bounds of ancient India were thus large, not less so were those of ancient Scythia, for they extended from Caucasus to the borders of the Arctic circle, a tract including the vast plains of Tartary, the deserts of Siberia, and Asiatic Russia: yet through all this immense region no genuine vestiges of arts and sciences flourishing among them are clearly to be traced, notwithstanding the boasted

* See the very elegant and learned preface to that Grammar, p. 5.

diſcoveries of ſome eminent modern antiquaries. Among theſe, ſtands foremoſt the celebrated M. Bailli, who endeavours to prove, in a treatiſe On the Origin of the Sciences in Aſia, that a nation of profound wiſdom, of elevated genius, and of antiquity far ſuperior even to the Egyptians, Indians, and Chineſe, once inhabited the deſerts of Siberia, and from the cold and barren region of SELINGINSKOI, in the fiftieth degree of north latitude, propagated throughout the world the firſt rudiments of the ſciences, particularly aſtronomy. He labours to demonſtrate that ſome celebrated diſcoveries in aſtronomy could only have taken place in the high northern latitudes of Aſia; that moſt of the ancient mythologic fables of Aſia, conſidered in a phyſical ſenſe, have relation to the northern parts of our globe; and that arts and improvement progreſſively travelled from the polar regions to thoſe of the equator. This learned primitive, but long-extinct, race of Scythian philoſophers, for whoſe exiſtence neither hiſtory nor tradition, but certain fanciful conjectures of the author, are alone brought in evidence, M. Bailli ſuppoſes to have been the maſters of the Brahmins of India, but certainly erroneouſly;

neoufly; for their own pride and felf-importance would never permit them to fubmit to be taught by the fages of any nation; much lefs by a race of men, whom they ever confidered as barbarians, and inhabiting what they thought the extremeties of the world. From thefe pofitive and dogmatical affertions of Bailli, let us attend a better judge of the matter, Sir W. Jones, who, in his differtation upon the ancient hordes that peopled the vaft extent of northern Afia, defcribes them in general as a race of undifciplined favages, without the polifh of arts, and without even the advantage of letters. As the fubject has been little canvaffed, and never before in fo mafterly and decided a manner, the reader will be eafily induced to pardon my prefenting him with the fubftance of what he has faid on this point in his Effay on the Tartars.

"TARTARY, which contained, according to PLINY, an innumerable multitude of nations, by whom the reft of Afia and all Europe has, in different ages, been over-run, is denominated, as various images have prefented themfelves to various fancies, the great hive of the northern fwarms, the nurfery of irrefiftible legions, and, by a ftronger metaphor, the foundery

foundery of the human race; but M. BAILLI, a wonderfully ingenious man, and a very lively writer, ſeems firſt to have conſidered it as the cradle of our ſpecies, and to have ſupported an opinion, that the whole ancient world was enlightened by ſciences brought from the moſt northern parts of Scythia, particularly from the banks of the Jeniſea, or from the Hyperborean regions: all the fables of old Greece, Italy, Perſia, India, he derives from the north; and it muſt be owned, that he maintains his paradox with acuteneſs and learning. Great learning and great acuteneſs, together with the charms of a moſt engaging ſtyle, were indeed neceſſary to render even tolerable a ſyſtem which places an earthly paradiſe, the gardens of Heſperus, the iſlands of the Macares, the groves of Elyſium, if not of Eden, the heaven of INDRA, the Periſtan, or fairy-land, of the Perſian poets, with its city of diamonds and its country of Shadcam, ſo named from Pleaſure and Love, not in any climate which the common ſenſe of mankind conſiders as the ſeat of delights, but beyond the mouth of the Oby in the Frozen Sea, in a region equalled only by that, where the wild imagination of DANTE led him to fix the

worſt

worſt of criminals in a ſtate of puniſhment after death, and of which he could not, he ſays, even think without ſhivering.

" In truth, our firſt inquiry, concerning the languages and letters of the Tartars, preſents us with a deplorable void, or with a proſpect as barren and dreary as that of their deſerts. The Tartars had no literature; (in this point all authorities appear to concur;) the Turks had no letters; the Huns, according to PROCOPIUS, had not even heard of them; the magnificent CHENGIZ, whoſe empire included an area of near eighty ſquare degrees, could find none of his own MONGALS, as the beſt authors inform us, able to write his diſpatches; and TAIMUR, a ſavage of ſtrong natural parts, and paſſionately fond of hearing hiſtories read to him, could himſelf neither write nor read.

" Of any philoſophy, except natural ethics, which the rudeſt ſociety requires and experience teaches, we find no more veſtiges in Aſiatic Tartary and Scythia, than in ancient Arabia; nor would the name of a philoſopher and a Scythian have been ever connected, if Anacharſis had not viſited Athens and Lydia for that inſtruction which his birth-place could

could not have afforded him. But ANACHARSIS was the ſon of a Grecian woman, who had taught him her language, and he ſoon learned to deſpiſe his own. He was unqueſtionably a man of a ſound underſtanding and fine parts; and among the lively ſayings which gained him the reputation of a wit even in Greece, it is related by DIOGENES LAERTIUS, that when an Athenian reproached him with being a Scythian, he anſwered, 'My country is indeed a diſgrace to me, but thou art a diſgrace to thy country.'

"Had the religious opinions and allegorical fables of the Hindoos, as M. Bailli, and after him M. D'Ancarville and others, have aſſerted, been actually borrowed from Scythia, travellers muſt have diſcovered in that country ſome ancient monuments of them, ſuch as pieces of groteſque ſculpture, images of the Gods and Avatars, and inſcriptions on pillars or in caverns, analogous to thoſe which remain in every part of the weſtern peninſula, or to thoſe which many of us have ſeen in Bahar and at Banaras; but (except a few detached idols) the only great monuments of Tartarian antiquity are a line of ramparts on the weſt and eaſt of the Caſpian, aſcribed indeed

by

by ignorant Muſelmans to YAJUJ and MAJUJ, or Gog and Magog, that is to the Scythians, but manifeſtly raiſed by a very different nation, in order to ſtop their predatory inroads through the paſſes of Caucaſus.

"From ancient monuments, therefore, we have no proof that the Tartars were themſelves well inſtructed, much leſs that they inſtructed the world; nor have we any ſtronger reaſon to conclude, from their general manners and character, that they had made an early proficiency in arts and ſciences: even of poetry, the moſt univerſal and moſt natural of the fine arts, we find no genuine ſpecimens aſcribed to them, except ſome horrible warſongs, expreſſed in Perſian by ALI OF YEZD, and poſſibly invented by him. After the conqueſt of Perſia by the Mongals, their princes, indeed, encouraged learning, and even made aſtronomical obſervations at Samarkand; and, like the Turks, became poliſhed by mixing with the Perſians and Arabs, though their very nature, as one of their own writers confeſſes, had before been like an incurable diſtemper, and their minds clouded with ignorance. Thus alſo the Mancheu monarchs of China have been patrons of the learned and ingenious;

ous; and the Emperor TIENLONG is, if he be now living, a fine Chinefe poet. In all thefe inftances the Tartars have refembled the Romans; who, before they had fubdued Greece, were little better than tigers in war, and fauns or fylvans in fcience and art."—Sir W. Jones's Effay on the Tartars, in Afiatic Refearches, vol. ii. p. 223.

Thus far Sir W. Jones, who inveftigated this argument of M. Bailli in a region of Afia not very remote from the ancient refidence of the vaunted race who were the objects of his panegyric. In truth, the people, to whom M. Bailli's defcription is moft applicable, are the northern progeny of Brahmins fettled near the Caucafus, and in Thibet, where very celebrated colleges of learned Indians were anciently eftablifhed, particularly at Naugracut and Cafhmere; in which latter region it is fuppofed very confiderable treafures of ancient Sanfcreet literature are depofited, which have not yet been examined. Indeed, in exprefs confirmation that the Brahmins, and confequently the fciences of India, have not *always* flourifhed in a fituation fo immediately fouthern, as of late æras they have chofen, I am able, upon the high authority of Mr. Haftings,

Haſtings, to aſſert that an immemorial tradition prevails at Benares, *that they originally came from a region ſituated in forty degrees of northern latitude.*

In addition to the aſſertion of Sir W. Jones, cited above, that the ancient inhabitants of Scythia were little better than ſavages, without ſcience and without even the advantage of a written language, though the dialects ſpoken among them were almoſt as numerous as their tribes, we are favoured with the following important intelligence, ſo directly elucidatory as well as corroborative of the hypotheſis on which this Diſſertation is founded. After acquainting us that the character of Thibet is evidently Indian, and that the Brahmin religion has immemorially flouriſhed in that region, he aſſerts that the prieſts of Buddha have been found ſettled even in Siberia, (of which indeed the famous medal found amidſt the ruins of a Siberian temple, and engraved in the fifth volume of Indian Antiquities, is an unequivocal proof,) and that rolls of Thibetian (that is, Indian) writing have been brought even from the borders of the Caſpian. Admitting that theſe prieſts of Buddha, uſing the Indian letters and verſed in the

the ſacred and civil inſtitutes of Brahma, had travelled thus far, it cannot be thought improbable that, with the colonies which emigrated from northern Aſia into the weſt, many of theſe prieſts might have mingled, and thus wafted into Europe, much of the theology, juriſprudence, and manners, of the Indian nation. But the hypotheſis for which I contend in reality reſts upon a firmer baſis than probable conjecture; and the ſeries of hiſtorical evidence by which it is ſupported ſhall be progreſſively detailed.

Before we proceed farther, however, in this inveſtigation, it is neceſſary that we ſhould attend to the hiſtory and ſituation of their Celtic brethren, for they were equally deſcendants of Gomer, the great progenitor of this northern race; and as, in a Diſſertation like the preſent, *nice* diſquiſitions concerning the ſubordinate diviſions of that primæval tribe are out of the queſtion, or, at leaſt, are of no immediate importance in the ſurvey of the very early periods to which I allude, I ſhall conſider them all as one great family; and, with Strabo, apply the general name of Scythians and Celto-Scythians to the firſt colonies who emigrated from Aſia into Europe.

It

It is ſufficient for me to admit, in this place, that the Celts were the *elder* branch of that family. The difference contended for ſeems principally to ariſe from their ſituation, which was more remote from the central ſpot whence the whole renovated race of man diverged in various directions.

That central ſpot was, doubtleſs, the great Tauric range round whoſe ſtupendous eminencies it was natural for a race, recently eſcaped from the horrors of a general inundation, to plant themſelves. While the progeny of Shem gradually diffuſed themſelves thence over the warm ſouthern regions of Aſia, and one mighty branch of the family of Ham emigrated to Africa, the deſcendants of Japhet directed their courſe northwards, branching out widely, at the ſame time, towards the Eaſt and Weſt quarters of that northern diſtrict. The promiſe made to Japhet was, that his borders ſhould be enlarged, and the iſles of the Gentiles, by which the commentators generally underſtand Europe, be divided among his poſterity. In conſequence, it may be ſuppoſed, and hiſtory aſſerts, that their numbers multiplied in a far greater proportion than their brethren. In the courſe of their national increaſe, ſtraitened for room and

 diſtreſſed

diſtreſſed by want of paſturage for the immenſe flocks neceſſary for their ſupport, this elder and nobler branch of the Japhetic tribe moved ſtill farther and farther off from the neighbourhood of the Caucaſus, and gradually peopled, firſt the whole north of Aſia, and then Europe, where they gradually eſtabliſhed themſelves from the banks of the Danube to the pillars of Hercules; that is, of their firſt conductor, whoſoever he was, to the celebrated Straits, thus denominated. The exact period in which the Scythian Nomades began thus to move forward from the mountains to the north of Perſia and India, it is ſcarcely poſſible to aſcertain with preciſion, but we may, without any violation of probability, allow it to have taken place a century after the diſperſion from Babel; by which time, it may be ſuppoſed, the pure patriarchal worſhip became deeply polluted by the introduction of multifold idolatry, and that aſtronomy, which, we learn from Caliſthenes, began to be formed into a ſyſtem at Babylon 1903 years before its capture by Alexander, had extenſively introduced into the theological rites of Aſia the ſplendid Sabian ſuperſtition, or worſhip of the hoſt of Heaven.

That the Britiſh iſles were in reality firſt peopled by thoſe Gomerian, or Celtic, tribes,

which,

which, in the very early ages after the difperfion, fpread themfelves through Europe, is not only evident from the moft authentic hiftory of thofe tribes extant, but from the very ftrong affinity in manners, language, and religious rites, exifting between that northern nation and the ancient inhabitants of this country. The fubject of the ftriking fimilitude apparent in their ancient cuftoms and religious ceremonies fhall hereafter be difcuffed at large. In regard to fimilarity of language, I muft obferve, that the very name of their great anceftor, varioufly changed into Comarian, Cimmerian, Cymbrian, or Cumbrian, is to be traced wherefoever that colony paffed, along the whole line of their defcent from the regions of the Northern Afia; even from the *Cymbrian* Cherfonefe to the loftieft of our *Cumbrian* mountains. The towering *pens*, or heads, of the Welch mountains, not lefs than the mighty *Appenines* of the continent, proclaim this truth; and the Alps and Albion alike prove themfelves to be thus denominated from the Celtic *Alp*, or *Alb*, fignifying white, in allufion to the eternal fnows on the fummit of the former, and the white cliffs that encompafs the latter. Indeed, as we advance in this Differtation, no inconfiderable teftimo-

ny will be found to arife, from the furvey, of the derivation of all languages from one primæval tongue, as well as of all nations from one great family. The monumental remains connected with the moft ancient fyftem of Afiatic mythology, yet exifting in the two countries under confideration, and the intimate mixture in both languages of terms radically Hebrew, added to the circumftance of traditions in both countries uniformly pointing to one great founder, who flourifhed between four and five thoufand years ago, will, of themfelves, go far towards proving thefe affertions concerning their identity, and their having originated from one common ftock.

A celebrated grammarian has remarked, *Nec modo Indicam, Perficam, Syram, Arabicam, Hebrææ junctiffimas linguas; fed et Gothicam, feu Celticam, linguam;** and Rowland, in his Mona, afferts, that no lefs than three hundred Hebrew *radices* are to be found in the Britifh tongue alone.† From his lift I fhall felect a few only which muft carry conviction of their primæval derivation. For inftance, who can doubt of the Britifh word Booth, *a cottage*, being derived from the Hebrew Beth,

* Francifcus Junius Præfat. Grammat. p. 19.

† See Rowland's Mona Antiqua, p. 278.

a houfe;

a houſe; the *earth*, from ERETZ; *to babble*, from BABEL, alluding to the confuſion of tongues; CIST, from CIS, *a cheſt*; DAGGAR, from DAKAR, *a ſhort ſword*; the Britiſh KERN, or CORN, *a horn*, from KEREN; CROMLECH, *a ſacrificial ſtone* of the Druids, from CÆREMLUACH, *a burning ſtone*; and SARPH, an old Britiſh word for *ſerpent*, from the Hebrew SARAPH. Theſe, and a great variety of other terms, there enumerated, though coming to us more immediately through a Celtic or Gaulic medium, it is impoſſible to deny, muſt have a radical connection with the ſacred dialect.

Of the preceding aſſertion made by the grammarian Junius, viz. that of Hebrew, or the old Syrian, being radically interwoven in all the Eaſtern tongues, very decided and numerous inſtances may be found, ſo far as regards the Perſians and Arabians, in Walton's Preface to his Polygott, and ſo far as the Phœnicians and their Aſſyrian neighbours are concerned throughout the whole of Bochart's Phaleg. With reſpect to the Indian or Sanſcreet language, though hitherto very little inveſtigated, we find the traces of it in the very name of their firſt grand deity Brahma, the Creator, which is, doubtleſs, connected

with, if not immediately derived from, the Hebrew Bra, or Bara, *created*, occurring in the first verse of Genesis, BERESCHITH BRA ELOHIM, *In the beginning God created.* Also in their great divinity, Isa, the goddess Nature personified, we find the Hebrew Ichsa, *the first existent*, or *grand parent*, which the Rabbins assert to have been the original name of Eve, the great mother of mankind, and, probably, the genuine Isis of the Egyptians; at least such is Stillingfleet's very rational conjecture.* Surya, the Sun, that object of supreme reverence in India, has probably very near affinity to the Suria of the Chaldaic, a language which some eminent critics conceive to be the most ancient dialect of the Hebrews; and when it is considered, that in Suria, or Syria, was first practised the Sabian superstition; that the Egyptians, according to Eusebius, called Osiris, Surius; and that, in Persia, Sure was the old name of the Sun; the supposition may be thought to approach near upon certainty.

The Hebrew word RACHAV, *great and powerful*, may be radically connected with the Sanscreet *Rajah*. In Celtic, *Orch*, *Arch*, and *Rich*, derived from the same root, are used as initials

* See Stillingfleet's Origines Sacræ, p. 551.

or

or terminations to names of diſtinguiſhed eminence; and here we find the probable etymon of the Greek terms αρχη and αρχων, *chief* or *governor*. We are certain, however, that the ancient name of that race of kings, written in Sanſcreet *Roy*, bears as near affinity to the Gaulic *Roi*, as that of *Ranna*, a race of Indian queens, to the Spaniſh *Renna*, and the Gaulic *Rein*; both uſed in exactly the ſame ſignification, though in countries ſo extremely remote from each other.

It is remarkable, that the Sanſcreet word GATE, or GAUT, *a barrier or paſſage*, is to be found in the ſame ſenſe in Ramſgate as in Baſagate, and the moſt natural derivation I know for the word Age, is the Sanſcreet Yug, or Period.

The term Div, in Welch, God, and in Corniſh, DIU, is the very ſame word uſed in India for the celeſtial deities, who are called Dives and Devatas; and the reader's ſurprize will, perhaps, be not a little excited, when I inform him that Colonel Vallancey, well known for his reſearches into old Iriſh literature, told Sir William Jones, that Criſhna, the name of the Indian Apollo, is actually an old Iriſh word for the SUN.* It will not leſs

* Conſult Aſiatic Reſearches, vol. i. p. 262.

excite that furprize to hear, that according to Dr. Parfons, in his Remains of Japhet,* Colonel Grant was enabled, folely by his knowledge of the old Irifh language, to decipher the Thibetian characters on the Siberian medal above alluded to, and the explanation of which was given in the Indian Antiquities.

Baal, or Bel, feems to have been equally known as an appellative of the Sun in Britain as in Afia; for Toland, in his Hiftory of the Druids, (and the fact has been fince confirmed to me by intelligent natives, as well of South as North Britain,) tells us, that the fires which flamed on May-eve at the top of the ancient Carns, or Druid-heaps of ftone, in honour of the Sun, were called BEALTINE, or the fires of Belus.† The term DRUID itfelf is, doubtlefs, derived from the Celtic Dru, or Deru, an oak; and it is remarkable, that, in Welch, Deruen and Derwen ftill preferve the fame fignification. Thefe particular appellations immediately direct our attention to the Sanfcreet name of the old Brahmins, of the foreft of Gandharvas, which occurs fo

* See Parfon's Remains of Japhet, p. 186.

† Toland's Hiftory of the Druids, p. 67.

often

often in the Sacontala. " Who, like the choleric DERVASAS, has power to confume, like raging fire, whatever offends him ?" The Dervifh of the Eaft, therefore, and the Druid of the Weft, are the fame character, under names but little varied. Indeed Keyfler exprefsly affirms this : *Sacerdotum genus apud Turcas ab antiquiffimis temporibus confervatum* DERVIS, *et nomine et re* DRUIDIS. *

The Auruna, alfo, or day-ftar of the Indians, like the god Horus, or light perfonified of the Egyptians, may be without violence derived from the Hebrew AUR, *lux*, or, if the reader pleafes, from OR, *gold*. Adam, the great progenitor of mankind, in Sir William Jones's opinion, may be found in the Sanfcreet Adim, the firft; and Nuh, or Noah, is plainly recognized in their celebrated Menu, who, after the flood, repeopled the renovated world. In fact, the name and hiftory of Noah and of his three fons are precifely the fame in the Sanfcreet as the Hebrew Bible. In the ancient geographical records of India, we find the whole country denominated after Cufh, the eldeft fon of Ham, its domeftic appellation being Cufha-Dweepa, and we know that the

* Keyfler's Antiquit. Septentrion. p. 36.

inhabitants

inhabitants of the northern diſtrict were anciently called Cuthæi. We find again Raamah, the fourth ſon of that Cuſh, in the Indian Rama, renowned firſt as a conqueror, and afterwards as a god, throughout the whole extent of that vaſt region; and we diſcover his laſt ſon Nimrod, or Belus, in their Bali, the Baal and Bel of their neighbours. A very great variety of ſimilar inſtances, not only in the way of ſtriking etymological deduction, but of direct identity in perſon and character, between the ancient heroes of theſe reſpective nations, will hereafter be noticed by me, if not in theſe pages, at leaſt in the greater hiſtorical work, which theſe various Diſſertations are intended to illuſtrate.

At preſent, let us return to Britain, and confine our inquiry to the ancient name of theſe iſlands, a ſubject concerning which two very celebrated writers, Camden and Bochart, have advanced very oppoſite opinions. Oppoſite, however, as theſe opinions apparently are, they may both have for their ſupport a certain degree of truth.

Camden contends, that Britain was ſo called from *brith*, a Celtic word, ſignifying *painted*; and *tain*, or *tan*, a *region*. If Camden be right in the former part of this aſſertion, in the

preceding

preceding volumes of the Indian Antiquities, ſufficient evidence may be found that he is ſo as to the latter part of it. In the firſt, or geographical, Diſſertation, in particular, I had occaſion to remark, that, in Perſian, *iſtan*, or *ſtan*, was the name of a land, or region, as, for inſtance, in Chuziſtan, the region of Cuſh; in Hindoſtan, the region of the Hindoos; in Multan, or Mallitan, a province on the Indus, and meaning the country anciently poſſeſſed by the Malli. This term, therefore, of Perſian original, was brought by the Celtic colonies into theſe weſtern regions, and thus Britain, according to this writer, is the country of the Brith, or painted people, from which circumſtance, probably, in ſucceeding times, the ſame nation came to be denominated by the Romans, who tranſlated the term, Picti, the Picts, or *painted people.*—The learned Bochart, however, whoſe ſtudies were directed to the inveſtigation of Phœnician Antiquities, with great ingenuity, and very conſiſtently with the hypotheſis laid down in his Phaleg, derives the name Britain from Baratanac, the *land of tin*; and as that was a commodity for which theſe iſlands were celebrated in the Aſiatic world, it is by no means improbable, that the Phœnicians, who traded

to

to this part of the world to obtain it, knew the iſland by that name. The Greeks afterwards, treading in the commercial ſteps of that induſtrious and adventurous race, called it after them Βρετανικη, whence Britain. It is natural to ſuppoſe that the production for which an iſland was famous ſhould give its name to the country that produced it, eſpecially among a nation devoted to commerce, and who probably knew nothing of the people, or the iſland beyond the coaſt where the mines were wrought, or the provinces immediately adjoining. The Romans, whoſe aim in ſailing hither was conqueſt rather than commerce, principally attended to the people, and impoſed a name ſomewhat conformable to their national habits, and adapted to diſplay their ruling propenſity.

SECTION II.

One great Tribe of the ancient Indian Nation, being the immediate Progeny of Cush, was called Cuthæi, and their Descendants brought into Britain the Cuthite Superstitions.—A brief Summary of those Superstitions as anciently practised in the British isles.—Those Superstitions exhibit many evident remains of the pure patriarchal Theology, blended with the Corruptions of the Sabian Idolatry.—A more particular Account of the Indian God Buddha, the Hermes of Egypt, and the Mercury of the West.—The Assyrian and Indian Belus the true Hercules of Antiquity, and the God Belen of the Druids proved to be so by their BEALTINE, *or Fires lighted in Honour of Baal.—Various Eastern characteristic Designations and Symbols of Mercury, discovered in Britain.—*

The

The Woden's Day, or Dies Mercurii, of the Northern and Western Nations, the Dies Boodh of India.—Cubical Statues and Mercurial Heaps.—The letter Thau.—*The Harp of the Druids.—The Lyre of Hermes, &c. &c. —The* First of April, *an ancient Indian Festival.—The* First of May, *or the Day on which the Sun enters the Bull, an ancient Phallic Festival immemorially preserved in the East.—Relics of these Festivals, and the Sports practised on them, still preserved in Britain.—An extensive Parallel drawn between the religious Rites and civil Customs anciently prevalent in India, Britain, and the Northern Empires of Europe.*

AFTER the general introductory remarks in the preceding section, connected with etymology and history, we are now about to enter on the investigation of more important points, and to consider THE REMAINS OF THE CUTHITE, OR ANCIENT INDIAN, WORSHIP IN THE BRITISH ISLANDS.

I have before observed, that a part of the Indian nation were anciently called Cuthæi, a name

name aſſuredly derived from their great anceſtor Cuth or Cuſh; afterwards they were called Cutheri; and the preſent Kuttry tribe, one of the four great caſts into which the nation was divided, are probably their immediate deſcendants. It has alſo been obſerved, that the reſidence of the Cuthæi was in the high northern latitudes of India, where, in fact, Alexander found them; and it is probable they had wandered, as is uſual with infant colonies, from the cold and bleak regions in the immediate neighbourhood of the Caucaſus, to the warm and genial provinces lying nearer the ſouthern tropic. I have given a glimpſe of the manners of the gloomy Cuthite worſhip, in which the ancient Indians were immerſed. I have ſhewn that they delighted in the deep ſhade of trees of gigantic growth; rocks of immenſe magnitude; caverns of the profoundeſt depth; altars eternally ſmoaking with the blood of men and beaſts, poured out in barbarous ſacrifice to the evil dæmon; that in their ſacred ceremonies they uſed an infinite number of conſecrated graſſes, cautiouſly gathered under the benign aſpect of ſome particular planet, with more eſpecial reference to that of the ſilver empreſs of the night; that their ablutions were innumerable; that they

were

were converſant with the moſt dreadful rites of magic, devoting their enemies to deſtruction with tremendous imprecations; that they believed in the tranſmigration of the human ſoul; and were abſorbed in aſtronomical ſpeculations and phyſical reſearches. In addition to theſe conſiderations, when we advert to the univerſal veneration for ſerpents in India, ſo congenial with the ſuperſtitious reverence entertained by the Druids for the Anguinum, or ſerpent's egg; when we recollect the ſacred ſtaff conſtantly borne by the Brahmins, ſo ſimilar to the conſecrated wand, or magic rod, of the Druids; their veneration for the chacra, wheel, or circle, which conſtantly adorns the hand of Bramah, and was with the Druids alſo an emblem of eternity; the ſolemn rites of initiation adopted equally in the caves of Elephanta, and the ſubterraneous receſſes of Mona; the addiction of both to the ſolar worſhip, and their perpetual preſervation of the ſacred fire in the depths of thoſe caverns; and that, as the Brahmins were the firſt and moſt venerated tribe of India, ſo the Druids formed the firſt order of nobility in Britain; when we recollect the profound reverence of both for the white horſe of ſacrifice and the ſacred ſteer, that were never to bear harneſs

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or yoke; their devotion to vaſt pyramidal heaps of ſtones; and that the temples of India, at leaſt thoſe of the larger kind, are, for the moſt part, uncovered, like Stonehenge; that the prieſts of each nation were, during their ſolemn rites, arrayed in ſtoles of virgin white, and, alike, wore that lofty tiara, which may be ſeen on the head of the Perſian Mithra, engraved in Hyde and Mountfaucon; when all theſe circumſtances are attentively conſidered, it is impoſſible to doubt, that, at ſome remote period, the two orders were united, or, at leaſt, were educated, in the ſame grand ſchool with the magi of Perſia and the ſeers of Babylon. Upon a few of the more prominent features juſt remarked, as having exiſted between the Brahmins and Druids, I ſhall preſently enter at conſiderable length, occaſionally citing, as I proceed, the ancient claſſical authors that treat concerning them, and thoſe learned modern writers, whoſe indefatigable reſearches have made us beſt acquainted with that wonderful and ſecluded race of men. But let us here take a ſhort retroſpective view of the gradual lapſe of mankind from the ſublime purity of the primæval devotion into that abyſs of idolatry in which a few centuries ſaw them plunged.

In the ages immediately ſucceeding the general deluge, the memory of that tremendous puniſhment inflicted for crimes committed in the ante-diluvian world, undoubtedly for a long time, kept the primitive race, who peopled Aſia, ſteady to the principles and practice of the virtuous branches of the family of Noah. In the line of Shem and of Japhet, it ſeems to be univerſally confeſſed, by Jewiſh as well as Chriſtian divines, that the doctrines of the true religion flouriſhed unviolated till the ambitious Nimrod, or Belus, extending his dominion from Babylon through the neighbouring empires of Aſia, introduced, with the arms of Aſſyria, the Sabian, or Chaldaic, ſuperſtition, and polluted the altars of the true God with the idolatrous fires that burned to the hoſt of Heaven. At whatſoever period, however, ſuperſtition was firſt propagated, and debaſed them, it is a fact not to be controverted, that thoſe grand and eſſential principia of all true religion, the immortality of the ſoul, and a firm belief in a ſupreme preſiding Providence, formed the baſis equally of the Brahmin and the Druid codes of theology. That they alſo believed in the doctrine of the *defection* of the human ſoul from a ſtate of original rectitude, its *regeneration by penance*, and

and final happineſs to be obtained by means of a *mediator*, is evinced beyond the poſſibility of doubt, by an attentive conſideration of the religious rites and practices prevailing among them.

In reſpect to the firſt of theſe propoſitions, a ſupreme Deity and governing Providence are neceſſarily ſuppoſed in the very formation of every religious inſtitution. As to the ſecond; their conviction of the immortality of the ſoul is proved, not only by their general belief in its tranſmigration, but in the eagerneſs, and often the criminal eagerneſs, with which they ſought *death*; the releaſe of that ſoul from the priſon of the body. In regard to the third and fourth; their notion of its defection is proved by the unexampled ſeverities of diſcipline and horrible penitentiary ſufferings undergone by them: and their belief in the doctrine of a mediatorial interceſſion by the ſuperſtitious reverence paid by them to the Sun, Moon, and other inferior deities, whom, like their Sabian brethren of the Greater Aſia, they conſidered in the light of mediators, to waft their prayers, and render them acceptable to the throne of divine mercy, as well as by their dreadful ſacrifices of human victims, in the imagined proſpect of propitiating the ven-

geance of incenfed Omnipotence. In thefe principles and in this conduct of the Druids we trace the evident remains of the two grand fyftems of theology, the pure and the depraved, which prevailed in the firft ages, and among the primitive race: the former inculcated by the virtuous father of the renovated world; the latter introduced by Belus, the impious parent of the Sabian herefy; the one a fyftem of beneficence and mercy, the other a fyftem of nefarious homicide. Men became more and more immerfed in thefe fuperftitious and bloody practices, as the traces of the benevolent patriarchal religion were gradually effaced from their minds; and although the Brahmins, and their pupils, the Druids, while they practifed the fanguinary rite, retained in memory fome traits of their original reference, this feems by no means to have univerfally been the cafe. In general, the farther they removed from the immediate fpot on which the firft great interefting fcenes were tranfacted, that is, Chaldæa, the theatre of renovated nature, the very occafion of thefe barbarous inftitutions intended to purify man and appeafe his Maker, was obliterated from their minds. They continued to practife them without knowing their allufion, and remained

mained polluted with blood without even the conſciouſneſs of guilt, and without the proſpect of redemption.

The moſt ancient Belus, above alluded to, whom Cicero calls Hercules-Belus, ſeems to have been the great progenitor of the royal Balic line, who eſtabliſhed themſelves in Aſſyria, Phœnicia, and India, and of thoſe colonies who, after their leader, were denominated by the Greeks *Heraclidæ* and *Belidæ*. To this great deified hero and our Celtic Mercury have been aſſigned, by the ancients, all thoſe renowned exploits which form the moſt brilliant annals of the infant world, and ſwell the volume of its early hiſtory. They were the indefatigable explorers of the moſt diſtant regions of the habitable globe; they were the intrepid chieftains who led the ſucceſſive colonies that iſſued from the overcharged plains of Meſopotamia to riches and to glory. Concerning each of theſe illuſtrious characters I ſhall have much hereafter to remark, but, with reſpect to Hercules-Belus, I think it proper, at this early period of the eſſay, to ſtate, that to his comprehenſive hiſtory and important character ought to be referred the far greater part of thoſe heroic feats, that in ſuch great profuſion are heaped upon

others who bear the diſtinguiſhed name of Hercules. This Hercules, afterwards canonized and worſhipped as the Sun, under the name of Baal, becauſe probably he firſt inſtituted the ſolar worſhip in Aſia, ſtands on record as the firſt great navigator to the ſhores of Europe, and had a ſplendid temple erected to him at the mouth of thoſe ſtraits, called from him the pillars of Hercules, as being the limits of his travels to the Weſt. There, in that temple of Gades, probably the firſt Aſiatic ſuperſtitions were publicly performed in Europe, whence they would naturally become ſtill farther diffuſed, as the Eaſtern colonies were themſelves more diſperſed over that continent and the iſles adjoining. But from theſe general ſtrictures on the character of Hercules and his worſhip, let us take a nearer retroſpect of the ſage and ſecluded inhabitants of the groves of Mona.

The Druids are, by Pliny and other writers, aſſerted to have derived their name from δρυς, *an oak*; but, as the order probably exiſted prior to the Greek term, and as it is not eaſy to conceive whence the Druids in their caverns ſhould have learned to talk Greek, it is ſafer to derive it, as before intimated, from DRU, or DERU, an old Celtic word of the

ſame

ſame ſignification, whence, it is likely, the Greek was formed.

Strabo diſtinguiſhes this venerable tribe of philoſophers into three claſſes; Βαρδοι, bards, 'Ουατεις, ſtrictly prieſts, and Δρυιδαι, properly the ſacrificers under oaks.* Cæſar, in his ſixth book de Bello Gallico, has diſcourſed largely concerning theſe holy hermits and their religious inſtitutions. The whole of his account is too long for inſertion in theſe pages; but it is very remarkable that he derives the Druids of Gaul from Britain, whereas the more general opinion among antiquaries is, that the Druids of Britain were a colony from Gaul. Among other points of doctrine peculiar to them, he enumerates their belief in and inculcation of the immortality of the ſoul, and its ſucceſſive tranſmigrations through various bodies; their myſterious magical rites; their theories of the heavens, and the motions of the ſtars; their knowledge of the magnitude of the earth, and their profound ſpeculations in phyſics, in morals, and in theology.† When it is conſidered that all this accumulation of ſcience was confined to one

* Strabo, lib. iv. p. 189.

† Cæſar's Comment. lib. iv. cap. 13.

order, or ſect, of a nation, involved otherwiſe in the profoundeſt ignorance and barbarity, there ariſes ſtill more abundant reaſon to ſuppoſe that ſcience of exotic growth and that order of foreign original.

Dr. Borlaſe, author of the Hiſtory and Antiquities of Cornwall, has devoted a chapter of that learned work to the conſideration of the circumſtances ſo remarkably ſimilar between the religious rites of the Britiſh Druids and the old Perſians. As, however, in the former part of the Indian Theology, I have entered at great length into the ſubject of the Perſian worſhip, and have already proved the near affinity which the Perſian religion, in many of its grand and leading points, bore to that eſtabliſhed in India, and as we have learned from Sir W. Jones, not only that a race of Brahmins anciently ſate on the throne of Perſia, but that nine words out of ten of the old Pahlavi dialect are genuine Sanſcreet; I conceive that every freſh proof adduced by Dr. Borlaſe, of the ſtriking ſimilitude in the religious doctrines and ceremonies of theſe diſtant tribes of philoſophers, is an additional corroboration of the hypotheſis, which aſſerts them to be of the ancient ſchool of the venerable Brachmans,

and

and of the fect of the elder Buddha, becaufe they venerated Mercury, and Buddha is the Indian Mercury, honoured with the fame rites, and decorated with the fame fymbols.

Various writers alfo on Britifh antiquities have judged, from a partial examination of the Phœnician mythology, that the whole of the Afiatic fuperftitions imported into Britain were brought into this country by a Phœnician colony ; but this decifion, though partly juft, becaufe colonies did undoubtedly in very early ages migrate hither from Tyre, with poffibly a chief affuming the name of Hercules for their conductor, fince Hercules was the grand agent of antiquity on all thefe occafions, is not true in the extent contended for. It will be recollected, that, at the remote period at which I fuppofe the firft colonies to have moved off from the great Tauric range, the whole mafs of Eaftern fuperftitions was concentrated in Affyria, and that the Phœnician religion, as well thofe parts of it which were of a purer nature as thofe which were corrupted by the prevailing Sabian idolatry, was, with exception to a few local divinities, and peculiar rites afterwards adopted in Phœnicia, the eftablifhed religion of the higher Afia and the Brachmans.

Of

Of a great and comprehenſive argument, it is impoſſible, conſiſtently with propriety in a mere Diſſertation, to unfold more than a few leading traits ; and thoſe I ſhall devolve in as much order as the inveſtigation of a ſubject ſo remote, and, in its nature, deſultory, will allow of. There are few facts in ancient hiſtory which can be ſo clearly proved, as that the god Buddha, or Boodh, of the Indians, was the Oden, or Woden, of the northern nations. The firſt proof of it is, that very curious circumſtance with which the acquaintance of Mr. Halhed with the Sanſcreet language enabled him firſt to make his countrymen acquainted ; that the days of the week, in India, are named after the ſame planets to which they were aſſigned by the Greeks and Romans ; and that BOODH WAR, or Dies Boodh, is that fourth day of the week, which, in our language, derived from the Celtic and Getic, is denominated WODEN DIES, that is, *Oden's*, or *Woden's Day*, corruptly pronounced Wedneſday. The period in which the Indian Boodh flouriſhed, which was in the earlieſt poſt-diluvian ages, as well as his planetary deſignation, and the aſtronomical ſymbols with which he is adorned, evince him to be the ſame identical perſon as the Taut of

Phœnicia,

Phœnicia, whom all antiquity, not dreaming of an Indian Boodh, with united voice, allows to have originally migrated from Phœnicia, and to have ſettled in Upper Egypt. Taut, in truth, was no other than the elder Hermes, or god Anubis, of that country; and it was this exotic god-king, as I have elſewhere endeavoured to make fully evident, who cauſed that moſt ancient and ſublime ſymbol of the Tri-une Deity, the WING, the GLOBE, and the SERPENT, to be exalted on the lofty portals of all the Egyptian temples, as an eternal memento to revolving ages, that ſuch a patriarchal notion of a diſtinction in the divine nature did actually exiſt; and, where it now ſtands, as may be ſeen in the correct and beautiful engravings of Pococke and Norden, many of them copied into the preceding volumes of Indian Antiquities. It was alſo this identical Taut, who, under that other name of Hermes, inſtructed the Egyptians in the elements of aſtronomy, muſic, and letters; and who, borrowed from the mythology of thoſe nations, under the later name of Mercury, was venerated by the Greeks and Romans as the God of Eloquence and Commerce. That in the mythologies of Aſia there ſhould have been two Boodhs and two Hermes

Hermes will not appear ftrange to thofe readers who may reflect on the general prevalence in the ancient world of the doctrine of divine and fucceffive emanations. Each was worfhipped as a deity, and each decorated with fimilar illuftrative infignia; for, it was the uniform fyftem of the ancients, when they exalted to divine honours fome diftinguifhed mortal, to inveft the deified perfon with the fymbols of the virtues and the fciences for which he was, when living, moft celebrated; while, in a conftant contemplation of the allegorical and fpiritualized character, they forgot, by degrees, his terreftrial origin. Thus Hermes, having taught the Egyptians mufic, they gave him a teftudo, or lyre, a fymbol for ever occurring in the caverns of the Thebais; that teftudo afterwards exalted to the fkies for one emblem; while, for another, they gave him wings, and called him the Meffenger of the Gods, either alluding to the rapid revolution of the planet that bore his name, or becaufe, as an aftronomer, he had explored the heavens, and revealed to man the fecrets of the fky. In fact, Taut, Buddha, and Hermes, are only the varied appellations of fome diftinguifhed character, the immediate defcendant of Noah, who earlieft

lieſt cultivated the arts reviving after the deluge, and who, leading colonies to diſtant regions, diffuſed the light of ſcience over the renovated globe. To this illuſtrious character, as was before obſerved in the caſe of the Aſſyrian or Hercules Belus, the founder of the race of the Heraclidæ and the Belidæ, the ſeveral branches of the patriarchal family laid claim as a common anceſtor; aſſumed his name as the chieftain of their tribe, regarded him as their tutelary genius, and, in the reſpective ſyſtems of mythology, inſtituted among them in ſucceeding ages, adored him as a divinity.

If the reader ſhould be of opinion, that the very remarkable circumſtance, of the ſame planetary deity giving name to the ſame day of the week in India and Britain, will not prove the abſolute identity of Boodh, of Woden, of Taut, and of Hermes, let us go from Britain to Gaul, where another branch of the great Celtic family ſettled, for corroborative evidence of that identity, and we ſhall find, in the appellation of one of their chief deities, the very title of the Phœnician and Egyptian God. The name of Thoth and Taut is found very little diſguiſed in Theutates, though I own the benign character of the

Indian

Indian Boodh, who *forbade human ſacrifices*, is not ſo very apparent in that line of Lucan's Pharſalia,

———" Immitis placatur ſanguine diro
THEUTATES." Lib. I. v. 439.

The circumſtance, however, of the Indian god's forbidding theſe cruel ſacrifices, is a proof of their exiſtence in the early period of his reign; and one or both of the ſubjoined arguments may be reaſonably urged as a palliative for the continuance of a part of his votaries in theſe nefarious rites, either, in the firſt place, that they migrated before the order for their ſuppreſſion was publicly promulged; or, in the ſecond, that the native Scythian ferocity, not being entirely ſubdued by their commerce with the Brahmins and the gentler laws of the mild Veeſhnu, obſtinately continued to practiſe a rite ſo congenial to the original bent of a martial and ſanguinary diſpoſition. If after this any doubt ſhould remain in the reader's mind concerning the identity of the deity, let him advert to the ſymbols which he bore, the mode by which the Druids repreſented him, and to that peculiar allegorical delineation of the doctrines which he taught the Oriental world in the figure of the

ORB,

ORB, SERPENT, and WINGS, which is engraved in not less conspicuous characters on the extensive plains of Abury, in Wiltshire, than in the Thebais of ancient Egypt.

Cæsar expressly says, that the Druids worshipped Mercury, and he doubtless asserted this from having observed in Britain the usual symbols with which Mercury was decorated at Rome, the winged rod with the serpents twined around it. But there was another mode of representing Hermes among the Asiatics, which was equally customary among the Druids; and it is a circumstance of no small moment in this argument. It was by a statue called Herma, which was a sort of square or cubical figure of marble, or brass, without arms or legs to complete the similitude of either human or celestial being. These cubical statues were placed in the vestibules of their temples, and were intended as expressive emblems of the God of Eloquence and Truth, since they were polished squares, on every side equal, which way soever they were turned. Pausanius tells us that the inhabitants of Phares, in Achaia, round the statue of their principal divinity Mercury, erected, in the forum of that city, thirty cubics of polished marble, in honour of that deity, whose symbol

was a cube :* and Dr. Borlafe, fpeaking of the veneration of the Druids for the cube, obferves, " A cubic was their fymbol for Mercury, who, as the Meffenger of the Gods, was efteemed the index, or fymbol, of TRUTH, always like to itfelf, as it is with a CUBE.†

There was another very remarkable fymbol of Taut, or Mercury, prevalent in Egypt as well as in India. It was the letter T, or, in other words, the crofs, or *crux Hermis*, in which form we find many of the more ancient pagodas of India, as Benares and Mattra, erected; and many of the old Egyptian ftatues, as is well known to antiquaries, are reprefented bearing this fymbol in their hand or on their breafts. D'Ancarville, and the generality of mythologifts, explain this fymbol as referring to the grofs phyfical worfhip to which the ancients were fo greatly addicted, and as an emblem of Jupiter Generator, or the deity in his creative capacity, in ancient Egypt and India, and which Mr. Bruce frequently met with in his travels through the higher Egypt and Abyffinia. I have elfewhere obferved the very fingular manner after which the Latin *vulgate*,

* Paufanias in Achaicis, lib. vii. cap. 22.

† Borlafe's Antiquities of Cornwall, p. 82.

and,

and, according to Lowth, probably the ancient copies of the Septuagint, have rendered the original of that paſſage in Ezekiel ix. 4. *I will ſet a mark upon their forehead*; rendering it in their verſion, I will mark them on the forehead with the letter TAU; which affords room to ſuppoſe it was a ſymbol of a more ſacred import than is generally imagined in the early patriarchal ages.

Now it is a fact not leſs remarkable than well atteſted, that the Druids in their groves were accuſtomed to ſelect the moſt ſtately and beautiful tree as an emblem of the deity they adored; and, having cut off the ſide branches, they affixed two of the largeſt of them to the higheſt part of the trunk, in ſuch a manner as that thoſe branches, extended on each ſide like the arms of a man, together with the body, preſented to the ſpectator the appearance of a huge croſs; and on the bark, in various places, was actually inſcribed the letter Thau. On the right arm was inſcribed Heſus, (their Mars,) on the left Belenus, and on the middle of the trunk Tharanis.*

* Conſult Borlaſe, and the expreſs authorities which he adduces for the truth of this curious fact, p. 108.

 The

The testudo also, or lyre of Hermes, so congenial to the celebrated harp of the ancient Britains, that harp with which, Diodorus informs us, the Hyperboreans, in their island near Gaul, perpetually chaunted the praises of Apollo, in a magnificent temple of a circular form, should not be forgotten in this review of the parallel characters and symbols of Hermes and of Buddha.

From the whole weight of evidence collected from the page of history, and from the united voice of tradition, acting together upon the mind of M. Le Clerc, one of the ablest mythologists that ever wrote, it was that writer's decided opinion, that the Theutates of the Gauls, the Hermes of the Greeks, and the Mercury of the Romans, was the same person with the Thoth, or Taut, of Egypt; but a review of peculiar symbols and circumstances above enumerated, and more especially his name being assigned to the same day of the week in the astronomical system of all these respective nations, seems to place the fact beyond future dispute. Whosoever of the Noachidæ, the original prototypal character, of which these are the varied copy, might have been, his designation in antiquity as the God

of

of Merchants and Travellers points him out as the conductor of colonies to distant regions, and the founder of that commercial intercourse among men, which necessarily results from extending the line of civilized society. The learned Bochart, in his Phaleg*, strongly contending that the Phœnician deity Hermes was no other than Canaan, the son of Ham, endeavours to prove this point from the very etymon of his name, for Cnaan, or Canaan, signifies *trader*, which is the exact import of the Celtic Merc, or Mercator. He explains the wings generally drawn and sculptured on the head and feet of this Phœnician deity as allusive to the devotion of that people to navigation and commerce, and symbolical of the sails of those swift vessels that wafted them, in quest of tin, to the remote regions of the Cassiterides, on the coast of Britain. Founded, probably, on ancient traditions respecting his universal agency in the post-diluvian ages, was the pleasant Greek fable recorded by Lucian, in one of his dialogues, who describes this deity as having stolen the trident of Neptune, the arrows of Apollo, the sword of Mars, the forceps of Vulcan, and the girdle of Venus.†

* Phaleg, lib. i. cap. 2. † See the Dialogue of Vulcan et Apollo.

Independently, however, of mythological ſymbols and thoſe religious rites, upon the diſcuſſion of which I ſhall enter at large in the next ſection, the hypotheſis for which I contend is farther confirmed by the very ſtriking ſimilitude of certain civil feſtive cuſtoms immemorially eſtabliſhed in theſe iſlands to thoſe at this day flouriſhing in the Eaſt; cuſtoms of which the antiquary has in vain endeavoured in Weſtern climes to explore the origin or account for the inſtitution.

THE FIRST OF APRIL, OR THE ANCIENT FEAST OF THE VERNAL EQUINOX, EQUALLY OBSERVED IN INDIA AND BRITAIN.

THE firſt of April was anciently obſerved in Britain as a high and general feſtival, in which an unbounded hilarity reigned through every order of its inhabitants; for the ſun at that period of the year entering into the ſign Aries, the new year, and with it the ſeaſon of rural ſports and vernal delight, was then ſuppoſed to have commenced. The proof of the great

great antiquity of the obſervance of this annual feſtival, as well as the probability of its original eſtabliſhment in an Aſiatic region, ariſes from the evidence of facts afforded us by aſtronomy, which ſhall preſently be adduced. Although the reformation of the year by the Julian and Gregorian calendars, and the adaptation of the period of its commencement to a different and far nobler ſyſtem of theology, have occaſioned the feſtival ſports, anciently celebrated in this country on the firſt of April, to have long ſince ceaſed; and although the changes occaſioned, during a long lapſe of years, by the ſhifting of the equinoctial points, have in Aſia itſelf been productive of important aſtronomical alterations as to the exact æra of the commencement of the year; yet on both continents ſome very remarkable traits of the jocundity, which then reigned, remain even to theſe diſtant times. Of thoſe preſerved in Britain, none of the leaſt remarkable or ludicrous is that relic of its priſtine pleaſantry, the general practice of making APRIL FOOLS, as it is called, on the firſt day of that month; but this Colonel Pearce, in a paper publiſhed in the ſecond volume of the Aſiatic Reſearches, has proved to have been an immemorial cuſtom among the

 Hindoos,

Hindoos, at a celebrated festival holden about the same period in India, which is called the Huli festival. I shall insert the account in the Colonel's own words: "During the Huli, when mirth and festivity reign among Hindoos of every class, one subject of diversion is to send people on errands and expeditions, that are to end in disappointment, and raise a laugh at the expense of the person sent. The Huli is always in March, and the *last day* is the general holiday. I have never yet heard any account of the origin of this English custom; but it is unquestionably very ancient, and is still kept up even in great towns, though less in them than in the country: with us, it is chiefly confined to the lower class of people, but in India high and low join in it, and the late Suraja Doulah, I am told, was very fond of making Huli fools, though he was a Mussulman of the highest rank. They carry the joke here so far, as to send letters making appointments, in the name of persons, who, it is known, must be absent from their house at the time fixed upon; and the laugh is always in proportion to the trouble given."*

The least inquiry into the ancient customs of Persia, or the minutest acquaintance with

* Asiatic Researches, vol. ii. p. 334.

the

the general aſtronomical mythology of Aſia, would have taught Colonel Pearce, that the boundleſs hilarity and jocund ſports prevalent on the firſt day of April in England, and during the Huli feſtival of India, have their origin in the ancient practice of celebrating with feſtival rites the period of the vernal equinox, or the day when the new year of Perſia anciently began. I have added, below, the order of the Indian months, as they are enumerated by Sir William Jones himſelf, in the Aſiatic Reſearches, and have added the Engliſh names of our correſponding months, and tranſlations of the Sanſcreet appellations of the aſteriſms.

Aſwin,	*April*;	Meſh,	*Ram.*	
Carti,	*May*;	Vriſh,	*Bull.*	
Agrahayan,	*June*;	Mit'hun,	*Twins.*	
Pauſh,	*July*;	Carcat,	*Crab.*	4
Magh,	*Auguſt*;	Sinh,	*Lion.*	
P'halgun,	*September*;	Canya,	*Virgin.*	
Chaitr,	*October*;	Tula,	*Balance.*	
Vaiſac'h,	*November*;	Vriſchic,	*Scorp.*	8
Jaiſht'h,	*December*;	Dhan,	*Bow.*	
Aſhar,	*January*;	Macar,	*Capric.*	
Sravan,	*February*;	Cumbh,	*Aquar.*	
Bhadr,	*March*;	Min,	*Fiſh.*	12

The

The Indians now, indeed, begin their year on the eleventh of April, and the Perſians have adopted, in their civil concerns, the Mohammedan mode of computation; but both nations probably, in the remote ages to which we allude, began their year when the Sun entered into the ſign Aries, and the ancient Perſian coins ſtamped with the head of the Ram, which, according to D'Ancarville, were offered to Gemſhid, the founder of Perſepolis, and firſt reformer of the ſolar year among the Perſians*, are an additional demonſtration of the high antiquity of this feſtival. It is ſtill obſerved, in that country, under the title of NAURAS, a word which means, the firſt day of the year; and in the "Ambaſſador's Travels," the writer acquaints us, that ſome of their body being deputed to congratulate the Shah, on the firſt day of the year, "they found him at the palace of Iſpahan, ſitting at a banquet, and having near him the MINATZIM, or aſtrologer, who roſe up ever and anon, and taking his aſtrolabe, went to obſerve the ſun; and, at the very moment of the ſun's reaching the equator, he publiſhed aloud the new year, the com-

* See D'Ancarville, vol. iii. p. 115; and Jones's Short Hiſtory of Perſia, p. 41.

mencement

mencement of which was celebrated by the firing of great guns both from the caſtle and city walls, and by the ſound of all kinds of inſtruments."*

The Perſian and Tartar monarchs, ſitting on the throne of India, ſtill preſerved inviolable a cuſtom which probably had its origin when the firſt great dynaſty of the Piſhdadian line, of which Caiumeras was the head, extended their ſway over the greater part of Aſia, and we have aſtronomical proof, that the vernal equinox could not have co-incided with the firſt degree of Aries later, at leaſt, than two thouſand five hundred years before Chriſt, which might be the preciſe period when the firſt colonies began to migrate from Aſia towards the weſt, and very much builds up the hypotheſis for which I contend, of the Engliſh being derived from an Aſiatic feſtival. That entertaining and judicious writer, Sir Thomas Roe, was ambaſſador from our Court to that of Delhi, when the Nauruz feſtival was celebrated there in 1616, and his account of it, as well as that of the ceremony of weighing the Mogul on his own birthday, are ſo curious, and the tract itſelf withal ſo

* Ambaſſador's Travels, p. 220. Edit. folio, 1662.

ſcarce,

ſcarce, that I ſhall be eaſily pardoned by my readers for preſenting them with an authenticated account of the unequalled magnificence of a court, once the moſt ſplendid and powerful in Aſia, but now utterly degraded, and its pomp extinguiſhed. The feſtival at Delhi laſted nine days, and a kind of fair, like that holden at Venice during the carnival, and probably copied from this ancient Eaſtern kind of feſtival, during the extenſive commercial intercourſe formerly carried on between the Venetians and India, ſeems to have been the principal amuſement.

"The Nauruz, in India, is kept in imitation of the Perſian feſtival of that name; and is celebrated after the following manner. A throne is erected four feet from the ground in the *Durbar* court; from the back whereof to the place where the king comes out, a ſquare of fifty-ſix paces in length, and forty-three in breadth, is railed in, and covered with fair canopies of cloth of gold, ſilk, or velvet, joined together, and held up with canes covered after the ſame manner. The ground is laid with good Perſian carpets very large, into which place come all the men of quality to attend the king, except ſome few that are within a little rail right before the

the throne to receive his commands. Within this ſquare there were ſet out, for ſhew, many little houſes, one of them of ſilver, and ſome other curioſities of value. The prince-ſultan had on the left ſide a pavillion, the ſupporters whereof were covered with ſilver, as were ſome of thoſe alſo near the king's throne. The form of this throne was ſquare, the matter, wood inlaid with mother-of-pearl, borne up with four pillars, and covered with cloth of gold. About the edge, over head, like a valence, was a net fringe of good pearl, from which hung down pomegranates, apples, pears, and ſuch fruit of gold, but hollow. Within it, the king ſat on cuſhions very rich in pearls and jewels. Round about the court before the throne, the principal men had erected tents, which encompaſſed the court, and lined them with velvet, damaſk, or taffety, for the moſt part, but ſome few with cloth of gold; into which they retired, and ſat to ſhew all their wealth. For antiently the kings uſed to go to every tent, and take thence what they pleaſed; but now it is changed, the king ſitting to receive what new-year's gifts are brought him."*

* See Sir Thomas Roe's Journal apud Harris vol. i. p. 630.

The

The new-born Sun, and the birth-day of the Perſian monarch, the ſon of the Sun, and his repreſentative on earth, were feſtivals attended with rites too ſimilar not to be noticed in a work diſcuſſing the mythological antiquities of Aſia. Nothing can be more brilliant, or more truly detailed, than that feſtival, as related by the ſame author. It may ſerve as an awful leſſon to imperial pride: for the grandeur deſcribed, and the dynaſty itſelf, are now annihilated.

"The ſecond of September was the king's birth-day, and kept with great ſolemnity. On this day the king is weighed againſt jewels, gold, ſilver, ſtuffs of gold, ſilver, and many other rich and rare articles, of every ſort a little, which is all given to the Brahmins. He was ſo ſplendid in jewels, that I own in my life I never ſaw ſuch ineſtimable wealth together. The time was ſpent in bringing his greateſt elephants before him; ſome of which, being lord-elephants, had their chains, bells, and furniture of gold and ſilver, with many gilt banners and flags carried about them, and eight or ten elephants waiting on each of them, clothed in gold, ſilk, and ſilver. In this manner about twelve companies paſſed by moſt richly adorned, the firſt having

all the plates on his head and breaſt ſet with rubies and emeralds, being a beaſt of wonderful bulk and beauty. They all bowed down before the king, making their reverence very handſomely: this was the fineſt ſhew of beaſts I ever ſaw. The mogul himſelf was ſitting croſs-legged on a little throne, all covered with diamonds, pearls, and rubies. Before him a table of gold, and on it about fifty pieces of gold plate, all ſet with jewels, ſome very great and extremely rich, ſome of them of leſs value, but all of them almoſt covered with ſmall ſtones. His nobility about him in their beſt equipage, whom he commanded to drink merrily ſeveral ſorts of wine ſtanding by in great flaggons. On a ſudden the king roſe, we retired to the *Durbar*, and ſat on the carpets, attending his coming out. Not long after he came, and ſat about half an hour, till his ladies at their door had mounted their elephants, which were about fifty, all of them richly adorned, but chiefly three with turrets on their backs all encloſed with grates of gold wire to look through, and canopies over of cloth of ſilver. Then the king came down the ſtairs with ſuch an acclamation of Health to the king! as would have out-roared cannon. At the foot of the ſtairs, where I met him,

and

and ſhuffled to be next, one brought a mighty carp; another a diſh of white ſtuff like ſtarch, into which he put his finger, and touched the fiſh, and ſo rubbed it on his forehead; a ceremony uſed preſaging good fortune. Then another came, and girt on his ſword and hung on his buckler ſet all over with diamonds and rubies, the belts of gold ſuitable. Another hung on his quiver with thirty arrows, and his bow in a caſe, being the ſame that was preſented by the Perſian ambaſſador. On his head he wore a rich turban with a plume of herons' feathers, not many, but long. On one ſide hung a ruby unſet, as big as a walnut; on the other ſide a diamond as large; in the middle an emerald like a heart, much bigger. His ſtaff was wound about with a chain of great pearl, rubies, and diamonds, drilled. About his neck he wore a chain of three ſtrings of moſt excellent pearl, the largeſt I ever ſaw. Above his elbows, armlets ſet with diamonds, and on his wriſt three rows of ſeveral ſorts; his hands bare, but almoſt on every finger a ring. His gloves, which were Engliſh, ſtuck under his girdle. His coat of cloth of gold without ſleeves, upon a fine *ſemain*, as thin as lawn. On his feet a pair of buſkins embroidered with pearl, the

toes ſharp and turning up. Thus armed and accoutred he went to the coach that attended him, with his new Engliſh ſervant, who was clothed as rich as any player, and more gaudy, and had broke four horſes, which were trapped and harneſſed in gold velvets. This was the firſt coach he ever ſat in, made by that ſent out of England, ſo like that I knew it not but by the cover, which was a Perſian gold velvet. He ſat at the end, and on each ſide went two eunuchs, who carried ſmall maces of gold ſet all over with rubies, with a long bunch of horſe-tail to flap the flies away. Before him, went drums, baſe trumpets, and loud muſic, many canopies, umbrellas, and other ſtrange enſigns of majeſty, made of cloth of gold, ſet in many places with rubies. Nine led horſes, the furniture of ſome garniſhed with rubies, ſome with pearls and emeralds, ſome only with ſtuds enamelled. The Perſian ambaſſador preſented him wi:h a horſe. Next behind came three palankins, the carriages and feet of one plated with gold, ſet at the ends with ſtones, and covered with crimſon velvet embroidered with pearl, and a fringe of great pearl hanging in ropes a foot deep, a border about it ſet with rubies and emeralds. A footman carried a

footſtool

footſtool of gold ſet with ſtones. The other two palankins were covered and lined only with cloth of gold. Next followed the Engliſh coach newly covered and richly adorned, which he had given to Queen *Normahall*, who ſat in it. After them a third, in which ſat his younger ſons. Then followed about twenty elephants-royal, led for him to mount, ſo rich in ſtones and furniture, that they glittered like the ſun. Every elephant had ſundry flags of cloth of ſilver, gilt ſatin, and taffety."*

To return from this ſhort digreſſion to the ſymbols and monuments remaining in the Eaſt plainly alluſive to this feſtival. It, doubtleſs, aroſe from this circumſtance, that the ancient Egyptians, as Euſebius informs us, at Elephantine, worſhipped the figure of a man painted *blue*, to mark his celeſtial origin, having the head of a ram, and the horns of a goat, which encompaſſed a diſk, deſignating hereby the ſolar and lunar conjunction in the ſign Aries. This, in fact, is the true Jupiter Ammon of antiquity, whoſe ſymbol was a ram; and he was thus pourtrayed on the Egytian zodiac long before the Greeks arrogated

* See Sir Thomas Roe's Journal, apud Harris, vol. 1. p. 644.

to

to themſelves the honour of being the inventors of the aſtronomical aſteriſms.

Dr. Stukely, in his Abury, p. 68, is of opinion, that the four ſolar ingreſſes into the cardinal points have been obſerved as the ſeaſons of public ſacrificing from the creation of the world; and, in reality, hiſtory acquaints us, that the four grand ſolemnities or general ſacrifices of the Druids were at the equinoxes and the ſolſtices. None, however, was celebrated with greater feſtival pomp than the vernal equinox, for it was at that period, the firſt of April, old ſtyle, that the Arch-Druid, arrayed in ſtole of virgin white, to denote unſullied chaſtity, the ſacred *anguinum*, or druid-egg, inchaſed in gold, ſuſpended around his neck, bearing in one hand the myſtical rod or ſtaff, equally uſed by the Brahmins of India and the Magi of Perſia, and elevating in the other, the golden ſickle, iſſued forth in ſolemn proceſſion to gather the ſacred, wonder-working, *all-healing* MISLETOE from its parent oak; under the expanſive ſhade of whoſe branches the victims were ſacrificed, and the feſtive rites commenced. Knowing the veneration entertained in India for the bovine ſpecies, we could ſcarcely believe, that a race, deſcended, as I contend, from the

 Brahmins,

Brahmins, or at leaſt educated in the ſchool of Brahma, could then immolate, as was the conſtant cuſtom of the Druids after gathering the miſletoe, two white bulls that had never borne the yoke, did we not know that both the Brahmins and the Perſians were anciently addicted to the Gomedha Jug, or ſacrifice of the bull, in honour of the Sun. Nor can we wonder that the miſletoe, thus gathered, was afterwards offered to Taranis, or Jupiter; that deity who was ſuppoſed to preſide in Aries, as the guardian genius of the conſtellation, and whoſe ſymbol, we have juſt obſerved, was the ram.

Mr. Volney, with that determined ſpirit of ſcepticiſm which diſtinguiſhes his writings, contends, that the feaſt of the Jewiſh paſſover, when the paſchal lamb was ſacrificed, derived its real origin, not from the awful event recorded in Scripture, but from the ancient Egyptian cuſtom of obſerving with feſtival rites the period when the Sun arrives at the equinoctial line, and the Hebrew word PASCHA, which certainly ſignifies *paſſage*, he interprets as deſcriptive merely of the Sun's paſſing from one hemiſphere into the other. The ancient Jews and their modern deſcendants undoubtedly kept, and do keep, this moſt ſo-

lemn feſtival at the vernal equinox, beginning it on the evening of the fourteenth of the month Niſan, and continuing it in March, for ſeven days afterwards, including the twentieth, on which day the Sun actually reaches the equinoctial line. But, independently of the ſolemn aſſeveration of Holy Writ as to the origin and deſign of the paſſover, the national records of the Hebrews, and their continued obſervation of it during ſo many ages, with rites peculiar and appropriate to the profeſſed intention, rites not otherwiſe to be accounted for, are unanſwerable proofs of the divine origin of that inſtitution among them. With equal confidence and impiety he diſtorts the expreſſions, ſo often occurring in Scripture, of the Lamb of *God*, of the coming of the Redeemer, and the regenerator of a fallen world, referring them to an aſtronomical origin, and the millennium of Chriſtians to that auſpicious period when the grand αποκαταςασις ſhall take place; after the Sun ſhall have travelled through the zodiacal aſteriſms, and begin the new Annus Magnus in the firſt degree of the ſign Aries.

There is, alſo, another annual feſtival, celebrated on the ſame day in both countries, which opens a not leſs extenſive and curious

field for inquiry ; and as the inveſtigation will lead to a diſplay of Oriental manners, founded on aſtronomical ſpeculation, I ſhall diſcuſs the ſubject at ſome length.

This feſtival was obſerved with ceremonies wonderfully ſimilar in countries ſo remote as Britain and India ; for although I do not recollect that Mr. Knight on the ancient Phallic worſhip has noticed the fact, yet the reader may reſt aſſured, that, on the First of May, when the Sun enters into the ſign Taurus, Engliſhmen unknowingly celebrate the Phallic feſtival of India and Egypt ; and he will, perhaps, be convinced of this, when he ſhall recollect what was intimated in a former volume of the Indian Antiquities, that the Greek word φαλλος ſignifies a *pole*, and the ſplendid decoration of golden crowns, which, ſomewhat after the manner of the gilded ſalvers and tankards ſuſpended around the Engliſh pageant, adorned that φαλλος, anciently diſplayed to public view in the Egyptian feſtival there alluded to.

THE FIRST OF MAY EQUALLY REGARDED AS A PHALLIC FESTIVAL IN INDIA AND IN BRITAIN.

WHEN we reflect that owing to the preceſſion of the equinoxes, after the rate of ſeventy-two years to a degree, a total alteration has taken place through all the ſigns of the ecliptic, inſomuch that thoſe ſtars which formerly were in Aries have now got into Taurus, and thoſe of Taurus into Gemini ; and when we conſider alſo the difference beforementioned, occaſioned by the reform of the calendar, we ſhall ceaſe to wonder at the diſagreement that exiſts in reſpect to the exact period of the year on which the great feſtivals were anciently kept, and that on which, in imitation of primæval cuſtoms, they are celebrated by the moderns. Now the vernal equinox, after the rate of that preceſſion, certainly could not have coincided with the firſt of May leſs than four thouſand years before Chriſt, which nearly marks the æra of the creation, which, according to the beſt and wiſeſt chronologers, began at the vernal equinox, when all nature was gay and ſmiling, and the earth arrayed in its lovelieſt verdure, and not, as others have imagined, at the dreary

dreary autumnal equinox, when that nature muſt neceſſarily have its beauty declining, and that earth its verdure decaying. I have little doubt, therefore, that May-day, or at leaſt the day on which the Sun entered Taurus, has been immemorially kept as a ſacred feſtival from the creation of the earth and man, and was originally intended as a memorial of that auſpicious period and that momentous event.

Independent, however, of any particular alluſion to that primæval event, which, after all, is but conjecture, the bull being in the Eaſt the univerſal emblem of the ſupreme generative power that made the world, the period of the Sun's ingreſs into that ſign could ſcarcely fail of being regarded with peculiar honours by a race involved in the depth of a groſs phyſical ſuperſtition and devoted to the Phallic worſhip. On the lofty eminences of the Carns, that were extended in a line over the whole coaſt near which the Druids reſided, and which were conſpicuouſly raiſed in ſight of each other, it was their cuſtom, on May-eve, to light up prodigious fires which illumined the whole region round about. Theſe fires were in honour of Beal, or Bealan, the Iriſh and Celtic word for the Sun; and hence it

it arose, that Bealteine is still used for May-day by the Highlanders of Scotland.

Two of these fires, according to Toland, were kindled on May-day in every village of the nation, between which the men and beasts to be sacrificed were obliged to pass; one of them being kindled on the Carn, and the other on the ground.* These fires were supposed to confer a sanctity upon those who passed through them, as was the intention in the rites of Mithra, when the candidate for initiation was alternately plunged in baths of fire and water at once to try his resolution, and to *purify* him; a word derived from this very custom, for πυρ is the Greek term for *fire*. The ancient and barbarous custom of the Phœnicians in making their children pass through the fire to Moloch, is by this practice of the Druids irresistibly brought to our recollection; and, as we know that they worshipped the Sun under the title of Moloch, so we are as certain that that worship and this rite were derived to them from their Eastern ancestors.

On the general devotion of the ancients to the worship of the Bull I have had frequent

* Hist. of the Druids, vol. i. p. 71.

occaſion to remark, and more particularly in the Indian Hiſtory, by their addiction to it at that period,

> ——— Aperit cum cornibus annum
> Taurus, ———

"when the BULL with his horns opened the vernal year." I obſerved that all nations ſeem anciently to have vied with each other in celebrating that bliſsful epoch; and that the moment the Sun entered the ſign Taurus, were diſplayed the ſignals of triumph and the incentives to paſſion; that memorials of the univerſal feſtivity indulged at that ſeaſon are to be found in the records and cuſtoms of people otherwiſe the moſt oppoſite in manners and the moſt remote in ſituation; I could not avoid conſidering the circumſtance as a ſtrong additional proof that mankind originally deſcended from one great family, and proceeded to the ſeveral regions in which they finally ſettled from one common and central ſpot; that the Apis, or ſacred bull of Egypt, was only the ſymbol of the Sun in the vigour of vernal youth; and that the bull of Japan, breaking with his horn the mundane egg, was evidently connected with the ſame bovine ſpecies

of ſuperſtition, founded on the mixture of aſtronomy and mythology.

It is remarkable, that one of the moſt ſolemn feaſts of the Hindoos, called that of Auruna, the day-ſtar, falls on the ſixth day of the new moon in May, and is dedicated, ſays Mr. Holwell, to the Goddeſs of Generation, who is worſhipped when the morning ſtar appears, or at dawn of day, for the propagation of children, and to remove barrenneſs. On this day, he adds, preſents are uſually made by parents to their ſons-in-law, in token probably of the holy nuptial rite, and the day ends with a banquet. This ancient cuſtom of making preſents to friends, and relatives, and great men, on the firſt day of the new year, has deſcended down to our own times, and the *new-year's gift* exhibits to us another remnant of Aſiatic hilarity imitating the bounties of nature at the vernal ſeaſon.

The ſame Colonel Pearce, before cited, in a letter publiſhed in the Aſiatic Reſearches, thus deſcribes the annual Indian feſtival holden on the firſt of May: "I beg leave to point out to the ſociety that the Sunday before laſt was the feſtival of Bhavani, (a perſonification of vernal nature, the Dea Syria of Chaldea, and

and Venus Urania of Perſia,) which is annually celebrated by the GOPAS and all other Hindoos, who keep horned cattle for uſe or profit. On this feaſt they viſit gardens, erect a *pole* in the fields, and adorn it with pendants and garlands. The Sunday before laſt, he adds, was our firſt of May, on which the ſame rites are performed by the ſame claſs of people in England, where it is well known to be a relic of ancient ſuperſtition. It ſhould ſeem, therefore, that the religion of the Eaſt and the old religion of Britain had a ſtrong affinity."*

Mr. Finch, too,† ſpeaking of the great Meydan or ſquare of Surat, deſcribes what he calls a tall May-pole in the centre, round which, he ſays, the Hindoos make their paſtime on the great feſtival-days.

To ſatisfy ourſelves that the race who erected the ſtupendous circular temple of STONEHENGE were a tribe of Brachmans, of the ſect of BOODH, we have only to call to mind the peculiar predominant ſuperſtition of that tribe, which, according to Lucian, was the adoration of the Sun, as a ſecondary deity, in

* See Aſiatic Reſearches, vol. ii. p. 333.

† See his Travels in Harris's Collection, vol. i. p. 84.

a cir-

a circular dance, expreſſive of his ſuppoſed revolution; and to attend to the mode after which that ſect principally repreſented their favourite deity.

I have elſewhere obſerved from Vitruvius, that, in conformity to a notion of the ancients, when erecting temples to the pagan deities, that the properties and functions of the object adored ſhould be attended to, all the temples to the Sun, the Moon, and the other planets, were built in a *circular manner*, becauſe thoſe orbs perpetually revolve in vaſt circles. Now Diodorus Siculus informs us that there was an iſland beyond Gaul, as large as Sicily, in which the Hyperborean race adored Apollo in a circular temple, conſiderable for its ſize and riches.* "By Apollo," ſays one of the beſt, but not the pureſt writer of mythology in the preſent age, "in the language of the Greeks of that day, can be meant no other perſonage than the SUN;" and he thinks the iſland can be no other than Britain, which might be known to the Greeks by the vague reports of Phœnician mariners. The circumſtance of its being thus particularized, Mr. Knight thinks, is a convincing

* Diodorus Siculus, lib. ii. p. 130.

proof

proof of the magnitude and celebrity of this ſtructure; and he is of opinion, that STONEHENGE was the identical temple here alluded to. This remark of Mr. Knight is perfectly congenial with my own ſentiments on the ſubject, and I mean in a future page to give the whole paſſage, at length from Diodorus, with ſuch ſtrictures upon what precedes and follows it as I conceive will place the fact beyond diſpute. That Gentleman's conſequent obſervation that the large obeliſks of ſtone, found in many parts of the North, ſuch as thoſe at RUDSTONE, deſcribed in the fifth volume of the Archæologia, and thoſe near BURROUGHBRIDGE, delineated in Stukeley's Itinerary, and now called the Devil's Arrows, are veſtiges of the ſame religion, is made with equal judgement; and evinces the writer's intimate knowledge of the earlieſt ſuperſtitions of the Eaſt.*

That the Druids not leſs than the Brachmans adored the Sun in a circular dance, is not only evident from the following paſſages in Athenæus and Pliny, but from many others in Toland's Hiſtory of the Druids, and may be proved from ſimilar practices at this

* Mr. Knight on the Phallic Worſhip, p. 115.

day

day exiſting in the Hebrides, and many places where thoſe Druids took up their favourite though ſecluded reſidence. Athenæus tells us that the ancient Gauls, "when they worſhipped their Gods, turned round on the right hand,"* imitating thereby the apparent motion of the heavens from eaſt to weſt, and the radiant march of the ſtars. Pliny confirms this account, by expreſsly ſaying, "that the Gauls, contrary to the practice of the Romans, who were accuſtomed in their devotions to turn the body quite round from left to right, imitating thereby the courſe of the ſun and planets, always turned round the body, in adorando, from right to left."† When you worſhip the Gods, ſays Plautus, worſhip turning to the right hand. *Si deos ſalutas dextrovorſum cenſeo.*‡ It is a curious fact, and by no means to be omitted in this place, that the ancients, not leſs than the moderns, made the feſtive goblet circulate according to the courſe of the ſun, of which no ſtronger nor more authentic teſtimony need be brought than that of old Homer himſelf, who deſcribes the immortals as quaff-

* Athenæus, lib. iv. p. 152.
† Plin. Hiſt. Nat. lib. xxviii. cap. 2.
‡ Plautus, act. i. ſcene i. verſe 70.

ing

ing their nectar in this order; for Vulcan, when he carries the goblet round, goes round ενδεξια,* by the right hand, not merely with dexterity, or nimbly, as the translators render it, but to imitate the course of the planet who matures the genial grape. Had Pope been like Homer, *vinosus,* he would have noticed this; but Pope was not celebrated for his hospitalities.

For the fuller information of the reader on this subject, I must beg his attention to the following account of the sacred astronomical dance of the ancients in a former volume. "Besides these dances, there existed in antiquity a solemn and measured dance, more particularly instituted by the astronomical priests, which imitated the motion of the sun and planets, in their respective orbits. This dance was divided into three parts, the *strophe,* the *antistrophe,* and that which was called *stationary,* or slow and scarcely-perceptible motion before the altar. In the strophe, they danced from the right hand to the left, by which motion, Plutarch is of opinion, they meant to indicate the apparent motion of the heavens, from east to west: in the anti-

* Homeri Iliad. lib. i. v. 597.

strophe,

ſtrophe, they moved from the left to the right, in alluſion to the motion of the planets, from weſt to eaſt; and, by the ſlow, or ſtationary, motion before the altar, the permanent ſtability of the earth. It was in the laſt ſituation that the ἐπωδη, or *ode after the dance*, was ſung. I cannot, however, avoid being of opinion, that the ancients knew ſomething more of the true ſyſtem of aſtronomy than this, and that, by the ſlow ſtationary, or hardly-perceptible, motion before the altar, they intended to denote either the revolution of the earth upon its axis, or elſe the *ſolſtitial period.*"

The Raas Jattra, or circular dance, of the Indians, an account of which follows the above quotation, will demonſtrate the truth of Lucian's aſſertion in regard to its exiſtence among the Brachmans; and how much the Druids were devoted to this ſpecies of worſhip we ſhall preſently learn from the proofs adduced, as well from ancient as modern times, in the page of their hiſtorian, Mr. Toland.

In the iſles of Scotland, he informs us, at this day the vulgar ſtill ſhew a great reſpect for the Druids' houſes, and never come to the ancient ſacrificing and fire-hallowing

carns,

carns, but they walk three times round them, from east to west, according to the course of the sun. This sanctified tour, or round by the South, is called *Deiseal*, as the unhallowed contrary one by the north *Tuapholl*. The first is derived from *Deas*, or *Dess*, the right hand, and *Soil*, one of the ancient names of the Sun: the right hand in this round being ever next the carn. The Protestants in the Hebrides are almost as much addicted to the *Deiseal* as the Papists: hereby it may be seen how hard it is to eradicate inveterate superstition. This custom was used three thousand years ago, and very probably long before, by their ancestors the ancient Gauls, of the same religion with themselves.*

The same author acquaints us that the inhabitants of Lewis, one of the largest of the western isles, still practise this circular species of worship; bowing three times, and repeating three solemn prayers, as they morning and evening go in procession round the chapel in which their devotions are performed; and that the common mode of paying respect and homage to benefactors and persons of eminence and dignity, throughout those islands

* Toland's History of the Druids, p. 108.

is three times to turn round them ſunways, all the while bleſſing them and invoking heaven in their favour.*

We come now to conſider after what peculiar manner the ſect devoted to Buddha repreſented this their favourite deity, which we ſhall find to be exactly after the manner in which the Druids imaged their deity.

If the reader will be pleaſed to revert to my conciſe account of the ſuperſtition of Boodh, in a preceding volume of Indian Antiquities,† he will there find, that, in the Indian peninſula, this deity was repreſented by a ſtupendous ſtone idol, called the Sommonacodom, and that his followers took delight in erecting to his honour, " temples and high monuments, as if," ſays Mr. Knox, in his account of Ceylone there cited, " they had been born ſolely to hew rocks and huge ſtones, and lay them up in heaps." He has been likewiſe informed, from Norden, that the Egyptian prieſts reſided near the pyramids in ſquare ſtone cells; and from M. Le Loubere, that the prieſts of Boodh, in Siam, a ſuppoſed colony from Egypt, reſided in a kind of

* Ibid. p. 118.

† See the third volume, near the commencement.

convent, consisting of many little cells, ranged in within a large square inclosure, in the middle of which stood the temple. He then adds, certain pyramids stand near and *quite round* the temple.*

Of that secluded race of men, who lived in the hallowed groves and caves of Mona, and erected the stupendous circular structure and the lofty obelisks above referred to, can any description be more pointedly picturesque? But let us inquire more particularly what opinion the Indians themselves entertain of their god BUDDHA. What was the exact period in which he lived? Whom did he marry? Where was he born? Whence did he come?

I am aware that Kæmpfer speaking of Buddha boldly asserts him to be the same with the renowned Budia Sakia, whose priests, when Cambyses ravaged Egypt, were driven from that desolated country into every region that would afford them shelter; who, it is said, introduced their idol into China, under the softened name of Fo, since the inhabitants of that vast empire, having neither B nor D in their alphabet, could not pronounce the

* See the third volume, near the commencement.

former

former harſh appellative; who gave their god Sommonacodom to the Siameſe; and who, by the ſhips of the Phœnicians, ſince the commerce of that people with Britain for their envied tin was about that time in its fulleſt vigour, might eaſily find a paſſage into this country. By the former ſuppoſition, the original occaſion of introducing the ancient Oriental ſuperſtitions into Britain is indeed in ſome degree accounted for; but, in that caſe, the prieſts of Mona ſhould be deſcendants of the old Egyptians, with whom, though in ſome general points of their religion they may agree, yet to whom, in many of their particular ceremonies and more diſtinguiſhing tenets, they are directly oppoſite. But beſides this glaring incongruity and innumerable other abſurdities in this hypotheſis, the æra aſſigned for the firſt planting of the Aſiatic ſuperſtitions in Europe is far too late in the annals of time. We know that the Druid ſyſtem of religion, long before the time of Cambyſes, had taken deep root in the Britiſh iſles. The Budia Sakia mentioned by Kæmpfer was doubtleſs the ſecond Bhood, the uſurper of the honours of the firſt, who, in fact, was one of the moſt renowned of the Indian Avatars, and a brilliant incarnation of the

G 2 Deity

Deity himſelf. The Druid doctrines and manners are not of an Egyptian ſtamp; they are altogether thoſe of the patriarchal ages, and have a ſtriking affinity to thoſe of the Scythian and Celto-Scythian tribes, who, in different, but all remote, æras, deſcending from that great hive, or, as it has been emphatically called, that forge of mankind, the Northern Aſia, conquered Denmark, Norway, Sweden, and deluged the half of Europe with a new and hardier race of men. The Scandinavian hiſtorians have recorded theſe invaſions; and the conquering chieftain, or rather God in human form, according to the Hindoo ſyſtem of ſucceſſive incarnations of the Deity, who led the firſt legions from the overcharged plains of Scythia, bore the renowned name of WODEN.

Monſieur Mallet, previous to his Hiſtory of Sweden, preſented his patrons with a work which he entitled Antiquitates Septentrionales, or Northern Antiquities; and I have preſented mine with a work, which I have entitled Indian Antiquities. However different in name, in the end it may poſſibly turn out, that the ſubjects of our inveſtigation, at leaſt as far as their primæval manners and early hiſtory are concerned, do not ſo materially vary. In the

fourth

fourth chapter of that book, the following intelligence is recorded.

"A celebrated TRADITION, confirmed by the poems of all the northern nations, by their chronicles, by institutions and customs, some of which subsist to this day, informs us, that, in *very early periods*, an extraordinary person, named ODEN, reigned in the North; that he made great changes in the government, manners, and religion, of those countries; that he enjoyed there great authority, and had even divine honours paid him. All these are facts which cannot be contested: but as to what concerns the *original* of this man, the country whence he came, the time in which he lived, and the other circumstances of his life and death, they are so uncertain, that the most profound researches, the most ingenious conjectures relative to them, discover nothing to us but our own ignorance."*

I have before observed, that the belief of the Metempsychosis, and the system of EMANATIONS, so ancient and universal in India, has been frequently the occasion of introducing, upon the theatre of human transac-

* Mallet's Northern Antiquities, p. 58.

tions, perſonages upon whom, on account of ſimilarity of genius or talents, though flouriſhing in ages very remote from each other, they beſtowed one common name. This circumſtance has given birth to a multitude of imaginary Zoroaſters and Orpheuſes, and this has doubtleſs been the real cauſe, that on two perſons, living in very different periods of the Indian and Scythian empires, the diſtinguiſhed denominations of BOODH and WODEN have been conferred. The etymology of the name Sacya, or Sakia, according to Sir William Jones, is to be found in a Sanſcreet word ſignifying a *feeder on vegetables*, and the term BUDDHA, or Boodhiſt, means, in general, a *ſage* or *philoſopher*. Well aware how important a point it was to fix as nearly as poſſible the æra of the original BOODH, Sir William has beſtowed upon the inveſtigation a conſiderable portion of that indefatigable induſtry, which he has ſo honourably to himſelf, and with ſo much advantage to Oriental literature, employed upon Indian ſubjects. A ſimilar conviction of the importance of that point has induced me, in another place, to extend and amplify his obſervations, and to collect together all the circumſtances to be met with in antiquity that might throw any light on the

4 character

character and æra of the Egyptian Hermes, or Anubis, who was *indubitably* the ſame perſon with the elder Boodh of India. The reader will find the reſult of my inquiries ſtated in the hiſtory of the ninth incarnation of Veeſhnu, under the name and form of Boodh. For the preſent, it will be ſufficient to remark, that, according to the BHAGAVAT-AMRITA, or cream of the Bhagavat, a commentary, written by a learned Goſwani, of good authority, the prior Boodh appeared on earth *towards the commencement of the Cali Yug*, or preſent age; and, what is extremely to our purpoſe, that he married ILA, *whoſe father was preſerved in a miraculous ark from an univerſal deluge.** Now it is a very remarkable fact, and ſingularly corroborative of the Indian as well as ſacred records, that Noah himſelf is called Ilus in the Phœnician Hiſtory of Sanchoniatho; for Χρονος, or Noah, is there repreſented as the ſon of Ουρανος and Γη, or *Heaven* and *Earth*, alluſive to his being the firſt man after the deluge; and Chronus and Ilus are terms throughout that hiſtory uſed as ſynonymous.†

* Aſiatic Reſearches, vol. ii. p. 376.

† See Biſhop Cumberland's Sanchoniatho, p. 29. et ſeq.

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I muſt here, therefore, again requeſt the reader to obſerve, that as I have all along contended for a prior Buddha, exiſting in the firſt ages of the poſt-diluvian world, and one of the immediate deſcendants of Noah, throughout the whole of this diſſeration I alſo allude to the firſt, or *God Woden*, immemorially canonized through all the regions of the Northern Aſia, the true hyperborean Mars, and not to that renowned Scandinavian conqueror of later periods who aſſumed his name and arrogated his rites, that common artifice of the times in which he flouriſhed, to inſpire his followers with the deeper reſpect. In another part of his learned work Mr. Mallet remarks; "I will not anſwer for the truth of the account given of the original of this God-man; I only ſuſpect that at ſome period of time, more or leſs early, either he, or his fathers, or the authors of his religion, came from ſome country of Scythia, or from the borders of Perſia. I may add, that the God, whoſe prophet or prieſt he pretended to be, was named ODIN, and that the ignorance of ſucceeding ages confounded the Deity with his prieſt, compoſing, out of the attributes of the one and the hiſtory of the other, a groſs medley, in which we can at preſent diſtinguiſh

nothing

nothing very certain. New proofs of this confuſion will occur in all we ſhall hereafter produce on this ſubject; and it will behove the reader never to loſe ſight of this obſervation."*

In fact, both this author's ſubſequent relation, and all other genuine accounts of the ancient ſuperſtitious doctrines and rites of the northern nations, invariably tend to confirm the hypotheſis of their Aſiatic original. The EDDA itſelf is little more than a collection of Indian mythological fables, relative to the origin of the world; the chaos; the impregnating ſpirit; the good and evil race; the conteſts of the giants; the inundation of the globe, &c. &c. This very writer, after a large extract from that book, and an ancient Runic poem, called the VOLUSPA, confirms my argument in the following remarkable comment.

"It is eaſy to trace out in this narration veſtiges of an ancient and general tradition, of which every ſect of paganiſm hath altered, adorned, or ſuppreſſed, many circumſtances, according to their own fancy, and which is now only to be found intire in the books of

* Mallet's Northern Antiquities, p. 68. et ſeq.

Moſes.

Mofes. Let the ftrokes we have here produced be compared with the beginning of Hefiod's Theogony, with the mythology of fome Afiatic nations, and with the book of Genefis, and we fhall inftantly be convinced, that the conformity which is found between many circumftances in their recitals cannot be the mere work of chance. Thus, in the Edda, the defcription of the chaos; that vivifying breath which produces the giant Ymer; that fleep during which a male and female fpring from his fides; that race of the fons of the gods; that deluge which only one man efcapes with his family, by means of a bark; that renewal of the world which fucceeds; that firft man and firft woman created by the gods, and who receive from them life and motion: all this feems to be only remains of a more ancient and more general belief, which the Scythians carried with them when they retired into the North, and which they altered more flowly than the other nations. One may difcover alfo in the very nature of thefe alterations the fame fpirit of allegory, the fame defire of accounting for all the phænomena of nature by fictions, which hath fuggefted to other nations the greateft part of the

the fables with which their theology is infected."*

The ſublime notions of the deity inculcated in the Baghvat Geeta, and the Indian and Perſian doctrine of ſubordinate intelligences guiding the revolving orbs, governing the world, and preſiding over the elements of nature, are all diſcovered in their ſyſtem of theological belief, as detailed by M. Mallet; and his repreſentation of their ancient worſhip in vaſt foreſts, and uncovered ſhrines, forcibly brings to our recollection the wide-ſpreading banian-tree of India, the ſolemn groves of Mona, and the open temples of Stonehenge and Abury. "Their religion forbade them to repreſent the divinity under any corporeal form. They were not even to think of confining him within the incloſure of walls, but were taught that it was only within woods and conſecrated foreſts that they could ſerve him properly. There he ſeemed to reign in ſilence, and to make himſelf felt by the reſpect which he inſpired. It was an injurious extravagance to attribute to this deity a human figure, to erect ſtatues to him, to ſuppoſe him of any ſex, or to repre-

* Mallet's Northern Antiquities, p. 108.

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ſent him by images. From this ſupreme God were ſprung (as it were, emanations of his divinity) an infinite number of ſubaltern deities and genii, of which every part of the viſible world was the ſeat and temple. Theſe intelligences did not barely reſide in each part of nature; they directed its operations; it was the organ or inſtrument of their love or liberality to mankind. Each element was under the guidance of ſome being peculiar to it. The earth, the water, the fire, the air, the ſun, moon, and ſtars, had each their reſpective divinity. The trees, foreſts, rivers, mountains, rocks, winds, thunder, and tempeſts, had the ſame; and merited on that ſcore a religious worſhip, which, at firſt could not be directed to the viſible object, but to the intelligence with which it was animated. The motive of this worſhip was the fear of a deity irritated by the ſins of men, but who, at the ſame time, was merciful, and capable of being appeaſed by prayer and repentance."*

A very juſt and injenious remark of our author follows on the WATER and FIRE ORDEALS equally in uſe among the Indian and Northern nations; for he obſerves, that, as

* Mallet's Northern Antiquities, p. 80.

all

all the elements were ſuppoſed to be animated by an intelligence as incorruptible in its juſtice as the deity whence it ſprang, they thought they had nothing to do but to unite the accuſed perſon to one of theſe divinities, and ſo oblige it to declare, by the manner of its acting upon him, what judgement it entertained of his innocence. Thus ſometimes they caſt him into a deep water, tied about with cords: if he ſunk, that is, if the Genius of the water received him into its boſom, it declared him to be innocent: if it rejected him, if he ſwam upon the ſurface, he was conſidered as convicted of the crime. It was the ſame with their fire-ordeals; and he, who, unhurt, could thruſt his hands into iron gauntlets, made red-hot, or could walk, at eaſe, over burning ploughſhares, was concluded to be guiltleſs. From thoſe Aſiatic and Northern regions, in remote æras derived, a ſimilar cuſtom prevailed in Britain; and Dr. Percy, his tranſlator, remarks, that, long after Chriſtianity was eſtabliſhed among the Anglo-Saxons, King Edward the Confeſſor (a reputed ſaint) is ſaid to have put his mother to the proof of the burning ploughſhares, And even down to our own times, the WATERY ORDEAL, or proof by ſwimming, has been employed

employed by the vulgar for the trial of witchcraft, whenever they could find means to put it in practice.*

On the whole, nothing can be more ſtrikingly true than what Pliny, ſpeaking of the ancient Magian ſuperſtition, near eight hundred years ago, obſerved concerning the Druids of Britain; *Britannia* HODIE *eam (Magiam) attonite celebrat tantis ceremoniis, ut eam Perſis dediſſe videri poſſit.*† But, as we have proved the Perſians and Indians to have been originally the ſame race, and the Magi and Brachmans to have belonged to the ſame grand Eaſtern ſchool, the hypotheſis on which this Diſſertation is built is proportionably corroborated by the remark of this ancient writer, and with this remark I conclude the ſecond ſection.

* Mallet's Northern Antiquities, vol. I. p. 190.

† Plinii Nat. Hiſt. lib. xxx. cap. I.

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SECTION III.

The Subject discussed in the last Section continued, by a farther display and Parallel of the Superstitions of the Druids and Brahmins after the true patriarchal Theology became corrupted.—Worship of rude stones in consecrated Groves and Caverns, and their sanguinary Sacrifices of Men and Beasts.—The horrible human Hecatombs of the more ferocious Druids in Wicker Inclosures.—The Veneration paid to Stones, conical, pyramidal, or placed in circular Heaps, Remains of the ancient solar Superstition, since his Disc, or Rays, were shadowed out under those Emblems.—The greater astronomical Cycles were also thus symbolized, since the Circles are generally formed of Sixty, Thirty, or Nineteen, columnar Stones; the First representing the grand sexagenary Cycle of the Asiatic Astronomers; the

the Second, the celebrated Druid Age; the Third, the Metonic, or rather Indian, Cycle.—In this Light, and with this Clue, the Author proceeds to confider the moft remarkable Druid Monuments of Britain.—The Carns, the Cromlech, the Logan, the Tolmen of the Druids, fucceffively defcribed, and mythologically explained.—Stonehenge, a folar Temple; the great Circle the Difc of the Sun; the Number of Stones compofing it, including Thirty Impoft and Thirty Uprights, Sixty, the fexagenary Cycle; a Cycle firft formed in India, but early adopted in China.—The Adytum, or Cove, of Stonehenge, an Oval, reprefenting the mundane Egg, or Univerfe; its inner Circle of Stones, Nineteen in number.—The grander ferpentine Temple of Abury confidered.—Serpents ever, in the Eaft, Emblems of aftronomical Cycles.—Their mythological Hiftory.—The great Circle of Columns at Abury, confifting of One Hundred Stones, reprefents the Sun's Progrefs through a Period of One Hundred Years, or a complete Century.—The leffer Circle of Thirty, the Druid Age.—The

leaft

least of Twelve, the Period of Jupiter's Revolution, which, multiplied by Five, forms in India the great sexagenary Cycle.

HAVING in the preceding sections, from the first authority, shewn that the Northern Asia was principally possessed by two great nations, the one polished and literate, and the other barbarous and unlettered; having also shewn the original descent and the accidental mixture of those two nations, and traced the progress towards Europe of the great body of the Scythian, or Celtic, colonies, infected with all the superstitions of the Indian Buddha, or Woden of the North, that renowned, but obscure, character, who flourished at the commencement of the present age, or period, and who married Ila, whose father, according to Sanscreet annals, was preserved in a miraculous ark from an universal deluge; we come, in the present section, to the consideration of the particular superstitions known to have flourished, during the earliest periods, in these islands; superstitions too congenial with those anciently celebrated in Asia, to allow any doubt of their having been imported by the earliest Asiatic settlers.

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The firſt that demands our attention is their attachment to

THE WORSHIP OF RUDE STONES IN CONSECRATED GROVES; AND THEIR SANGUINARY SACRIFICES OF MEN AND BEASTS.

UPON the commencement of the Theological Diſſertation, in the firſt volume of the Indian Antiquities, I had occaſion to remark, from Keyſler, that the ancient Indo-Scythians performed their ſanguinary ſacrifices "under groves of oak of aſtoniſhing extent and of the profoundeſt gloom,"* and I curſorily traced the veſtige of thoſe barbarous rites in Gaul and Britain. I alſo inſtanced, from Herodotus, their peculiar mode of ſacrificing to the ruſty cimeter, the ſymbol of Mars, the god Heſus of the Druids, the victims taken in war; and I adduced more than one inſtance of ſimilitude which the national manners of Scythia bore to thoſe of the war-tribe of India. Without crediting all the extravagant aſſertions of Bailly and De Guignes, concerning the unfathomable antiquity of the primitive

* Vol. ii. p. 36.

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prototypal race of Aſia, who were doubtleſs Cuthite colonies, at that remote imaginary period, *when the line of the equator paſſed through the middle of the vaſt deſerts of Tartary, and made the frozen ſoil of Siberia fruitful*, we may ſafely allow the martial progeny of Scythia, by intermixture and commerce, to have influenced, in a great degree, the habits and cuſtoms of their Indian neighbours, and to have been reciprocally affected by thoſe of the people with whom they thus accidentally communicated. I ſhall not attempt to aſcertain in which region the very peculiar veneration which either nation entertained for ſacred foreſts of immenſe extent originated; it is ſufficient for my purpoſe that this very ſtriking point of affinity anciently exiſted between the Tartarian and Brahmin magi. The relentleſs Diana of the Tauric grove was probably no other than the ſtern Nareda, or Cali, of the Indians. Their characters are conſentaneous, and their rites accord in dreadful uniſon. With the Scythians, a tall and ſtately tree, with wide-ſpreading arms, was the majeſtic emblem of God; and though Herodotus aſſerts that they had temples and images, his aſſertion is not confirmed by any other hiſtorian of antiquity. In fact, their temples con-

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ſiſted only of vaſt heaps of coloſſal ſtones, rudely, if at all, carved; and in the moſt unwieldy ſtone, as well as in the moſt lofty tree, they, like the Indians, contemplated the image of that Deity, of whom their perverted imaginations conceived the majeſty and attributes to be beſt repreſented "by gigantic ſculptures and maſſy ſymbols."

While we are treating on this ſubject of the oaken groves of the Druids, and the abominable ſacrifices with which they were contaminated, it is impoſſible to avoid remarking how widely this very cuſtom of venerating Bætyla, or conſecrated ſtones, and of worſhipping under oaks, was diffuſed in the remoteſt periods over the whole Oriental world, and in what profound veneration this very tree was holden by the anceſtors of the human race. It was under the conſecrated oak that God and his holy meſſengers condeſcended to hold converſe, and to enter into ſolemn covenants with the patriarchs. "Abraham," we read, "paſſed through the land to the place of SICHEM, and (ad alloun Moreh) to the OAK-GROVE OF MOREH, where the Lord appeared unto him, and ſaid, Unto thy ſeed will I give this land: and Abraham builded there an altar unto the Lord." *Gen.* xii. 6. In another part of Holy Writ

Writ we are informed, that "Joſhua took a great ſtone, and ſet it up in Shechem, under AN OAK, that was by *the ſanctuary of the Lord.*" *Joſhua*, xxiv. 26. In proceſs of time, however, the Jewiſh nation, relapſing into the Pagan ſuperſtitions, diverted their religious attention from the Deity who covenanted with their father Abraham under the oak, and paid it to the inanimate tree itſelf. For this conduct they are reproached by the prophet Iſaiah. "They ſhall be aſhamed of the OAKS which ye have deſired, and ye ſhall be confounded for the groves which ye have choſen." *Iſaiah*, i. 29. This ancient Oriental practice, therefore, of worſhipping under, and venerating, the oak, forms another decided feature of affinity in the religion of the two nations, and is an additional evidence of their Aſiatic deſcent.

In reſpect to that other ancient ſpecies of worſhip, the adoration of ſtones, whether they were ſingle ſtones, as that which Jacob anointed and *ſet up for his pillar, calling the place* BETH-EL, that is, literally, *the houſe of God*; whether two-fold, like thoſe which were ſo combined as emblematically to repreſent the active and paſſive powers of nature in the

the generation of all things; whether ternary, as thoſe which were intended to ſhadow out the three-fold power of the Deity, to create, to preſerve, and to deſtroy; whether obeliſcal, as thoſe which ſymbolized the ſolar light; whether pyramidal, as thoſe which expreſſively typified the column of aſcending flame; or whether, finally, like the CAIRNS of the Druids, arranged in vaſt circular heaps, called by the ancients MERCURIAL: on all theſe various kinds of adoration, paid, by the infatuated ſuperſtition of paſt ages, to the unconſcious block of rude granite, M. D'Ancarville has preſented the learned with a moſt elaborate diſſertation, and he expreſsly denominates this ſpecies of worſhip SCYTHICISM.*

Theſe groteſque and ponderous ſtones were placed in the centre of the moſt hallowed groves of the idolatrous Pagans, and it is moſt probable that they in general placed them, as we find them arranged in the Druid-temple of Stonehenge, in a circular manner; the SUN being the general object of ancient adoration, whoſe temples were always erected in a circular form. Like thoſe of the Perſians

* D'Ancarville's Preface to Récherches ſur l'Origine des Arts, &c. p. 9 and 10.

at

at Perſepolis, they were open at the top; for, like them, the Scythians eſteemed it impious to confine the Deity, who pervades all nature, and whoſe temple is earth and ſkies, within the narrow limits of a covered ſhrine, erected by mortal hands.

That profound veneration for rocks and ſtones of a groteſque form and enormous magnitude, which we have obſerved M. D'Ancarville denominates *Scythiciſm*, doubtleſs originated among a race accuſtomed to behold nature in the rugged dreſs which ſhe aſſumes amidſt " antres vaſt" and the abrupt precipices of mountains lofty and ſtupendous as the great Caucaſus, which ſerves equally as a boundary to Scythia and India. This ſtone-worſhip, however, was not confined to the lofty romantic regions in the neighbourhood of the Caucaſus. Inſtead of a ſtatue, the Arabians of Petra worſhipped λιθος μελας τετραγωνος, ατολωτος, a black ſquare pillar of ſtone, without any figure or repreſentation. It was the ſame deity, ſays Mr. Bryant, adored by the Germans and Celtæ, called Theutates, whoſe ſacrifices were very cruel.* In the ſecond volume of Indian Antiquities alſo, I

* Analyſis, vol. i. p. 13.

have

have proved from Pocock, Ludolf, and Bruce, that the ſame ſpecies of worſhip was widely diffuſed through the Thebais of Egypt and Ethiopia, whoſe mountains exhibit ſcarcely leſs magnificent and terrific objects than thoſe of the Tauric hills. A Deity was ſuppoſed to reſide amidſt the ſolitary grandeur of thoſe rugged mis-ſhapen rocks; ſuperſtition aided a diſturbed imagination to give the airy phantom a form gigantic as his imagined temple; to adorn him with the ſymbols of vengeance and terror; and inveſt him with attributes and properties congenial with their awe and apprehenſion. Hence it aroſe, that, with this ſpecies of rock-devotion, rites of a ſombrous and melancholy nature were perpetually blended; and that their altars were ſtained with ſuch torrents of *human* as well as *beſtial* blood.

Concerning the ſanguinary rites anciently practiſed in Druid groves, no ſtronger evidence or more impreſſive relation can be given, than that before adduced by me from Lucan, of thoſe celebrated in the Maſſilian grove, which he deſcribes as a place, gloomy, damp, and ſcarcely penetrable; a grove in which no ſylvan deity ever reſided, no bird ever ſang, no beaſt ever ſlumbered, no gentle zephyr

zephyr ever played, nor even the lightning could rend a paſſage. It was a place of blood and horror, abounding with altars reeking with the gore of human victims, by which all the trunks of the lofty and eternal oaks, which compoſed it, were dyed of a crimſon colour: a black and turbid water rolled through it in many a winding ſtream: no ſoul ever entered the forlorn abode, except the prieſt, who, at noon, and at midnight, with paleneſs on his brow, and tremor in his ſtep, went thither to celebrate the horrible myſteries in honour of that terrific deity, whoſe aſpect he yet dreaded more than death to behold.

The Britiſh Druids, however, ſeem to have exceeded, if poſſible, even their Gaulic neighbours in ſavage ferocity of ſoul and boundleſs luſt of ſacrificial blood. The pen of hiſtory trembles to relate the baleful orgies which their frantic ſuperſtition celebrated, when incloſing men, women, and children, in one vaſt wicker image, in the form of a man; and, filling it with every kind of combuſtibles, they ſet fire to the huge coloſſus. While the dreadful holocauſt was offering to their ſanguinary gods, the groans and ſhrieks of the conſuming victims were drowned amidſt

ſhouts

ſhouts of barbarous triumph, and the air was rent with the wild diſſonance of martial muſic. However incredible the imputation, it is not without reaſon ſuſpected that they ſometimes proceeded to even more criminal lengths, and finiſhed their horrid ſacrifice with a ſtill more horrid banquet. Religion ſhudders at ſuch a perverſion of its name and rites; and humanity turns with horror from the guilty ſcene! Let us advert to leſs diſguſting traits of ancient Druid ſuperſtition; and, having theologically conſidered their profound reverence for rocks and ſtones, let us endeavour, if we can, philoſophically to account for that curious worſhip, as I am of opinion a great portion of aſtronomy was blended with and concealed under it.

THE DRUIDS, LIKE THE ANCIENT INDIAN RACE, WORSHIPPED THE SUN, UNDER THE FORM OF ERECT, CONICAL, AND PYRAMIDAL STONES; THE SYMBOLS OF THE SOLAR BEAM.

THE worſhip of the Druids was not confined within the gloomy verge of conſecrated groves. The

The HIGH PLACES, alſo, or excelſa, anathematized in Scripture, dedicated to Baal and to Aſtarte the queen of heaven, were greatly in vogue among the ancient prieſts of Britain. On its loftieſt eminences it was their cuſtom to pile up rude irregular heaps of ſtones, ſuch poſſibly as thoſe which, in purer devotion, Jacob anointed, and *ſet up for his pillar*, calling the place BETHEL, or *the houſe of God.* Many of theſe ſacred Mercurial heaps ſtill remain on the ſummits of the mountains of Cornwall, Wales, Scotland, and Ireland. Some of them are of immenſe magnitude, containing, according to Stukely, at leaſt a hundred cart-loads of ſtones of all ſizes. They were called in the ancient Celtic language CARNS, being for the moſt part of a conical and pyramidal form, with a large flat ſtone invariably placed on the apex, on which the ſacred fires, on the great feſtivals, were kindled. The Welch ſtill call them Carnedde, which my author, Rowland, I have already obſerved, derives from the Hebrew KEREN-NEDH, *a coped heap*, alluding to the ſhape and figure of theſe cumuli, which were doubtleſs intended, like the pyramids of Egypt, and many of the cone-formed pagodas of India, to be ſymbolical of the ray of the Sun, the

god

god they adored, and the fires occaſionally lighted upon their ſummits indiſputably demonſtrate this fact. The worſhip of the Sun in reality was the baſis both of the Eaſtern and Weſtern ſuperſtition; and therefore, if we find obeliſks and other erected pillars in Egypt and Aſia, ſo may we naturally expect to diſcover them in the Britiſh iſles; and here they *are* found diſperſed over the country in the greateſt abundance. In the very word obeliſk we may trace the Oriental name of the ſolar deity BAL; known to the Druids by the reſembling title of Belenus, their god of fire, and apparent in the term BEALTINE, or the fires *that flamed to Baal*, all over the country on *May-eve*.

Theſe obeliſks were of various magnitude, height, and diſpoſition. They ſometimes conſiſted of a ſingle ſtone, one of which in particular is mentioned by Dr. Borlaſe,* as ſtanding, a ſhort time before he wrote his book, twenty feet in height above the ground, and four feet buried in it. When clove up by the farmer, the owner of the land on which it ſtood, it made above twenty ſtone poſts for gates. He thinks theſe rude monuments were the ancient

* Analyſis, vol. i. p. 162.

idols

idols of the country. They certainly were facred, and had a myftical allufion. They were intended to be fymbolical of their great deity, the SUN, and worfhipped as fuch; they were alfo probably ufed as gnomons, to mark the length of the meridian fhadow. Sometimes they were combined, as thofe dedicated to Baal and Aftarte, the fun and moon, and thofe to Jupiter and Juno, Pluto and Proferpine, alluding to the junction of the heavenly bodies, or the marriage of thofe mythologic deities. Sometimes two ftone columns were fet up as fepulchral monuments at the head and feet of the perfon interred; a practice ftill generally followed in Englifh burying-grounds; and fometimes they were ufed as termini, as the pillars of Sefoftris in Afia, and of Hercules at the ancient Gades; being the limits of his travels weftward. Other erections of this kind were ternary, which are the true Ερμεια of antiquity, or fymbols of the god Mercury, confifting of two large ftones, placed erect, with one laid acrofs their fummits. Thofe huge coloffal ftones near Kennet in Oxfordfhire, called from their magnitude, the *Devil's Quoits*, are three in number; and, moft likely, have reference to the folar worfhip. The celebrated pyramidal pillars, be-

fore-

fore-mentioned, as ſtanding at Burrowbridge, in Yorkſhire, are *four* in number, and are juſtly referred by Mr. Knight to the ſame ſource.

Theſe groteſque and ponderous maſſes of unhewn ſtone, which, among a barbarous people, were reverenced as the ſymbols of deity, were not always pyramidal nor placed in an erect poſture. Sometimes they were recumbent, and poiſed on their own baſe, as in the caſe of thoſe immenſe ovals, which, in Cornwall, are called LOGAN, rocking or bowing ſtones. Theſe prodigious ſtones the Druids had the art to perſuade their infatuated diſciples were inſpired with the ſpirit of the indwelling deity, and to this awful teſt they brought the ſuppoſed criminal, over whoſe head the ſword of juſtice was ſuſpended, and the deſcent of which was alone delayed, till the animated maſs, as he approached to touch it, by its tremulous motion declared him guilty. On this ſubject of the logan-ſtones, I am happy in being able to quote the high authority of Mr. Bryant, whoſe ſentiments ſo remarkably confirm the hypotheſis on which theſe pages proceed, of the wonderful antiquities, diſcuſſed in it, being the work of the firſt colonies that emigrated from Aſia.

" It was uſual," ſays that learned *writer*, " in thoſe times, with much labour to place one vaſt ſtone upon another for a religious memorial. The ſtones thus placed, they oftentimes poiſed ſo equably, that they were affected with the leaſt external force: nay a breath of wind would ſometimes make them vibrate. We have many inſtances in our own country; and they are to be found in other parts of the world: and, wherever they occur, we may eſteem them of the higheſt antiquity. All ſuch works we generally refer to the Celts and Druids; under the ſanction of which names we ſhelter ourſelves, whenever we are ignorant and bewildered. But they were the operations of a very remote age; probably before the time when the Druids, or Celtæ, were firſt known. I queſtion, whether there be in the world a monument, which is much prior to the celebrated Stonehenge. There is reaſon to think, that it was erected by a foreign colony; one of the firſt which came into the iſland. Here is extant, at this day, one of thoſe rocking-ſtones, of which I have been ſpeaking.

" The ancients diſtinguiſhed ſtones, erected with a religious view, by the name of *Amber*; by which was ſignified any thing ſolar and divine.

vine. The Grecians called them Πέτραι Αμβροσιαι; and there are repreſentations of ſuch upon coins. Stonehenge is compoſed of theſe Amber-ſtones: hence the next town is denominated *Ambros-bury*: not from a Roman Ambroſius, for no ſuch perſon exiſted; but from the *Ambroſiæ Petræ*, in whoſe vicinity it ſtands."*

In proof of what Mr. Bryant has here ſo juſtly obſerved, there abſolutely exiſted, till deſtroyed by the rage of Cromwell's levelling faction, a logan-ſtone near Penzance, in Cornwall, of great magnitude and celebrity, called in the Corniſh language MAIN-AMBER, to which the inhabitants had for ages paid a kind of ſuperſtitious reſpect. Near Penzance, ſays Camden, in whoſe days it exiſted, there is a very remarkable ſtone called *Main-Ambre*, which, though it be of a vaſt magnitude, yet may be moved with one finger: notwithſtanding this, no violent exertion can puſh it from its place. The name is a tranſlation of thoſe Petræ Ambroſiæ of antiquity, and a print of it may be ſeen in Norden's Hiſtory of Cornwall.

* Analyſis, vol. iii. p. 533.

Near the *Main-Ambre* ſtands a famous Druidical temple called *Biſcawoon*, conſiſting of *nineteen* pillars in a circle, with a central *Kebla*. Sir Robert Sibbald mentions theſe logan-ſtones as not uncommon in Scotland; and ſpeaking of the rocking-ſtone near Belvaird, in Fife; "I am informed," ſays he, "that this ſtone was broken by the uſurper Cromwell's ſoldiers. It was diſcovered then that its motion was performed by a yolk extuberant in the middle of the under-ſurface of the uppermoſt ſtone, which was inſerted in a cavity in the ſurface of the lower ſtone."

The next order of theſe ancient Druid ſtones not circular, that deſerve notice, are the Cromlech, which are broad flat ſlabs, placed on high, in a horizontal poſition, upon others fixed on their edges in the ground, and were plainly intended for what their name imports, an altar for conſecrated fire; the Hebrew being *Chæræmluach*, a devoted ſtone, That theſe Cromlech were really altars devoted to the ſolar worſhip, and not ſepulchral monuments only, as Dr. Borlaſe intimates, though their partial application to that purpoſe may be allowed, ſince the moſt ancient tombs were temples, is evident from what the Doctor himſelf informs us, relative to one near

near Cloyne, in Ireland, which is named from the ſolar ſuperſtition Carig-Croith, *the rock of the Sun.* The Cromlech is generally placed on an eminence: the covering-ſtones are fixed with the niceſt geometrical preciſion; and, notwithſtanding the amazing dimenſions of many of them, that of Lanyon, in Cornwall, being forty-ſeven feet in circumference, and nineteen feet long, have been raiſed by art to the great elevation at which they are ſometimes found.

Traces of this ſpecies of ſtone altars, and the worſhip performed upon them, are ſtill to be found, according to Mr. Mallet, in all thoſe empires of Europe which are ſituated neareſt to the northern confines of Aſia. "We find at this day," ſays that writer, "in Denmark, Sweden, and Norway, in the middle of a plain, or upon ſome eminence, altars, around which the ancient inhabitants aſſembled to offer ſacrifices, and to aſſiſt at other religious ceremonies. The greateſt part of theſe altars are raiſed upon a little hill, either natural or artificial. Three long pieces of rock ſet upright ſerve as a baſis to a great flat ſtone, which forms the table of the altar. There is commonly a pretty large cavity under this altar, which might be intended to receive the

the blood of the victims; and they never fail to find ſtones for ſtriking fire ſcattered round it; for no other fire, but ſuch as was ſtruck forth with a flint, was pure enough for ſo holy a purpoſe. Sometimes theſe rural altars are conſtructed in a more magnificent manner; a double range of enormous ſtones ſurround the altar and the little hill on which it is erected. In Zealand we ſee one of this kind; which is formed of ſtones of a prodigious magnitude. Men would even now be afraid to undertake ſuch a work, notwithſtanding all the aſſiſtance of the mechanic powers which in thoſe times they wanted. What redoubles the aſtoniſhment is, that ſtones of that ſize are rarely to be ſeen throughout the iſland, and that they muſt have been brought from a great diſtance."*

The dimenſions of ſome of the Cromlechs, in Britain, have been mentioned as aſtoniſhing; but even thoſe dimenſions, vaſt as they are, are trifling compared with thoſe of the ſpecies of Druid ſtones, called Tolmen, which the indefatigable induſtry of Dr. Borlaſe firſt explored, and which, in his learned volume,

* Mallet's Northern Antiquities, vol. i. p. 126.

will be found extensively commented upon.* What is most worthy of remark here is, that in those TOLMEN, or vast stony recesses, was anciently performed the very same species of superstition alluded to in the second volume of this work; in which a passage through consecrated rocks is described as purifying the votary from the guilt of his crimes, and proved to have been in use in the ancient mysteries celebrated in the caverns of Mithra; the principal entrances into which, as into Stonehenge, Abury, and all other Druid stone temples, was from the NORTH and the SOUTH, called in the Homeric description of the *cave of the nymphs*, commented on and amply explained by Porphyry, the NORTHERN and SOUTHERN GATES. At this very day too something, very much resembling the ancient notion and practice of purification in sacred caverns, continues in vogue among the Hindoos in one of our own settlements. In the island of Bombay, about two miles from the town, rises a considerable hill, called Malabar-Hill, which, stretching into the ocean, by its projection, forms a kind of promontory. At

* See Borlase's Antiquities of Cornwall, p. 174 and 175.

the extreme point of this hill, on the defcent towards the fea-fhore, there is a rock, upon the furface of which there is a natural crevice, which communicates with a cavity opening below, and terminating towards the fea. "This place," fays an author, to whofe printed account of it I was referred for corroborative evidence of its exiftence, "is ufed by the Gentoos as a purification for their fins, which, they fay, is effected by their going in at the opening below, and emerging out of the cavity above. This cavity feems too narrow for perfons of any corpulence to fqueeze through; the ceremony, however, is in fuch high repute in the neighbouring countries, that there is a tradition, that the famous Conajee Angria ventured, by ftealth, one night upon the ifland, on purpofe to perform this ceremony, and got off undifcovered."

CIRCULAR STONE MONUMENTS WERE INTENDED AS DURABLE SYMBOLS OF ASTRONOMICAL CYCLES, BY A RACE WHO REJECTED THE USE OF LETTERS.

AN equal aftronomical myftery attended thofe famous circular ftone monuments of the

 Druids,

Druids, ſo numerous in Britain. They were, doubtleſs, intended to be deſcriptive of aſtronomical cycles, by a race, who, not having, or politically forbidding, the uſe of letters, had no other permanent method of inſtructing their diſciples, or handing down their knowledge to poſterity. For the moſt part, the ſtone pillars which compoſe them are found to be *twelve* in number, alluding to the twelve months; and many to conſiſt of *thirty*, in reference to the number of years, which, according to the Druids, formed an age, or generation, and was one of their favourite cycles, or elſe to that of the days of which the ancient lunar month conſiſted. It is remarkable, that the circle of ſtones, forming the grand area of the temple at Abury, according to Stukeley, conſiſts exactly of one hundred ſtones, in alluſion to the century; of the two circular temples, incloſed in that grand area, the outermoſt is compoſed of thirty ſtones, the innermoſt circle of twelve, with an immenſe ſtone in the centre twenty-one feet high, which was indiſputably the ſtupendous gnomon, or ſtylus, of that mighty ſun-dial. That the Egyptian obeliſks were, in the ſame manner, uſed as gnomons, I have proved in the third volume of theſe Antiquities, and

how much, in general, the Oriental aſtronomers were accuſtomed to uſe aſtronomical inſtruments of extraordinary magnitude, is evident from what we read in Greaves's PYRAMIDOGRAPHIA, and in Hyde, of the quadrant uſed by the Perſian monarch and aſtronomer, Ulug Beg, which was as high as the dome of Sancta Sophia, at Conſtantinople; or one hundred and eighty Roman feet.* Dr. Borlaſe mentions four of theſe circles yet remaining in the hundred of Penweth, in Cornwall,† not eight miles aſunder, which have nineteen ſtones each, and he is of opinion they allude to the two principal diviſions of the year, the *twelve* months, and the *ſeven* days of the week. It is, however, my opinion, that the Druids knew, and meant to record by this number, the celebrated cycle of *nineteen years*, ſuppoſed to have been firſt invented by Meton, the Grecian aſtronomer, but known to the Indians, and entering into their calculations, in the earlieſt ages of the world, and conſequently to their diſciples who emigrated to the Weſt.

* See Ulug Beg's Fixed Stars, and Greaves's Works, vol. i. p. 80.

† Antiquities of Cornwall, p. 191.

As all circular monuments of this kind, but more eſpecially thoſe conſiſting of twelve columnal ſtones, were meant either as repreſentations of the diſk of the Sun, or the revolution of his orb through the twelve ſigns of the Zodiac, ſo all ſemi-circular ones ſhadowed out the lunar phænomena; but ſuch dreadful havoc has been made of theſe venerable veſtiges of Druid ſuperſtition, and of their laborious detail in aſtronomical ſcience, that, in moſt of them, the exact number of ſtones, of which they anciently conſiſted, cannot now be aſcertained. Stonehenge, however, may be adduced as a magnificent inſtance of the former aſſertion; and there are two others which have an undoubted reference to the lunar devotion, although conceived by ſome antiquaries to have been formed for the purpoſe of theatrical exhibition. The one is in Angleſea, the ancient Mona, in a place called Trer Drew, or Druid's Town, a place too ſacred for theatrical exhibitions; the other is in Mainland, in the iſle of Orkney, and the creſcent-like forms of both evince the original purpoſe of their fabrication. Mr. Toland, in his Hiſtory of the Druids,* confirms this cir-

* Hiſtory of the Druids, vol. i. p. 89, et ſeq:

cumſtance,

cumſtance, by ſaying, that ancient traditions, immemorially preſerved on the ſpot, aſſert their dedication to the Sun and Moon. Thus we read in that Hiſtory: " Eaſt of Drumcruy, in the iſle of Orran, is a circular temple, the diameter of whoſe area is thirty paces; and in the ſouth of the ſame village another, in the centre of which ſtill remains the altar, conſiſting of a thin broad ſtone, ſupported by three others. In the greateſt iſland of the Orkneys, commonly called Mainland, are likewiſe two temples near Lockſtenis, one of which is by ancient tradition believed to have been dedicated to the Sun and the other to the Moon; they are each of them ſurrounded by a trench, like that about Stonehenge; many of the ſtones are above twenty or twenty-four feet high, five broad, and one or two thick. Near the leſſer temple, ſtand two ſtones of the ſame bigneſs with the reſt, through the middle of one of which is a hole, which ſerved to faſten victims or the wicker coloſſus, in which crowds of perſons were burnt alive. At Biſcaw-woon, near St. Burien's, in Cornwall, is a circular temple, conſiſting of *nineteen* ſtones, diſtant from each other *twelve* feet, having another in the centre much higher than the reſt." The ſame writer

deſcribes

deſcribes a remarkable Druid temple ſtill remaining entire at Harries, one of the Weſtern iſlands of Scotland, and the moſt weſterly of them all, which exhibits, in its plan, both aſtronomical ſcience and ſtrong remains of that phyſical worſhip to which the ancients were ſo groſsly addicted, as it ſeems to have been erected to the Sun and the Elements, and in it, he informs us, Apollo, the deity of Claſſerniſs, was adored. The body of this temple conſiſts of twelve obeliſks, or columns, placed circularly, about ſeven feet high, two broad, and ſix diſtant from one another, with one thirteen feet high in the centre, ſhaped like the rudder of a ſhip, doubtleſs the gnomon. It has likewiſe four wings, ſtretching out from its ſides, conſiſting of four columns each, pointing directly eaſt, ſouth, weſt, and north, to repreſent either the four elements, or the four cardinal points, as the twelve pillars doubtleſs were intended to denote the twelve ſigns of the Zodiac. The avenue, which is north, conſiſts of two rows of columns, of the ſame ſize, and is erected at the ſame diſtances as the former: the breadth of the avenue is eight feet, and the ſtones compoſing each ſide nineteen in number, a ſtrong additional proof of their acquaintance

with

with the ancient Indian cycle of nineteen years.*

STONEHENGE, A STUPENDOUS SOLAR TEMPLE: THE CIRCLE INDICATES HIS DISK; AND THE NUMBER OF STONES FORMING IT BEING SIXTY, THE GREAT SEXAGENARY CYCLE OF THE ASIATIC ASTRONOMERS.

BUT, of all the circular temples of the Druids, as STONEHENGE is the moſt conſiderable, a deſcription of it, from the moſt ancient and the moſt modern writer on that ſubject, waving all intermediate ones, is here preſented to the reader. I take it for granted, that the paſſage cited by Diodorus, from Hecatæus, and before alluded to by Mr. Knight, is this identical temple of Stonehenge, or CHOIR GAUR, its ancient Britiſh name, meaning, according to Stukeley, the *great cathedral*, or *grand choir*; and ſurely no national church could ever better deſerve that diſtinguiſhed appellation.

* Hiſtory of the Druids, vol. i. p. 90.

Diodorus

Diodorus relates that there is an iſland to the north, or under the Bear, beyond the Celtæ, meaning Gaul, little inferior in magnitude to Sicily, in which the Hyperborean race, as the Greeks denominated all thoſe nations that were ſituated north of the Streights of Hercules, adored Apollo, as the ſupreme divinity. That in it was a magnificent conſecrated grove with a circular temple, to which the prieſts of the iſland frequently reſorted with their harps to chaunt the praiſes of Apollo, who, for the ſpace of *nineteen years*, (the famous aſtronomical cycle of the Druids) uſed to come and converſe with them, and what is more remarkable, they could (as if, ſays Rowland, they had the uſe of teleſcopes, and I believe *they had*) ſhew the moon very near them, and diſcover therein mountains and heaps of caverns.* He deſcribes the iſland as a fruitful and pleaſant iſland, and relates that moſt of the inhabitants of it were prieſts and ſongſters. He adds, that they had a language of their own; and that ſome Greeks had been in it, and preſented valuable gifts to their temple, with Greek inſcriptions on them, and that one Abaris came from them to

* Diod. Sic. lib. ii. p. 130.

Greece,

Greece, and contracted friendſhip with the Delians. He concludes with ſaying, that, over their ſacred town and temple, there preſided a ſort of men called Boreadæ, (ſo denominated by the Grecians of that day,) who were their prieſts and rulers.

Such is the account given near two thouſand years ago of this celebrated temple, for it could mean no other, by Diodorus, the Sicilian, from a writer ſtill prior in time. I ſhall now, for the benefit of thoſe of my readers who may not be poſſeſſed of Stukeley and other expenſive writers on the ſubject, inſert the moſt recent, and, I believe, the moſt accurate, account of this grand but ruinous fabric extant; it is by Mr. Gough, in the new edition of Camden's Britannia.

"Stonehenge ſtands in the middle of a fine flat area, near the ſummit of a hill, and is incloſed with a circular double bank and ditch, near thirty feet broad, the vallum inwards; after croſſing which, we aſcend thirty yards before we reach the work.

"The whole forms a circle of about one hundred and eight feet diameter, from out to out, conſiſting, when entire, of ſixty ſtones, thirty upright and thirty impoſts; of which remain only twenty-four upright, ſeventeen ſtanding

ſtanding and ſeven down, three feet and a half aſunder, and eight impoſts.

"Eleven uprights have their five impoſts on them by the grand entrance. Theſe ſtones are from thirteen to twenty feet high. The leſſer circle is ſomewhat more than eight feet from the inſide of the outer one, and conſiſted of forty leſſer ſtones, (the higheſt ſix feet) of which only nineteen remain, and only eleven ſtanding: the walk between theſe two circles is three hundred feet in circumference. The adytum, or cell, is an oval, formed of ten ſtones, (from ſixteen to twenty-two feet high) in pairs, with impoſts, which Dr. Stukeley calls *trilithons*, and above thirty feet high, riſing in height as they go round, and each pair ſeparate, and not connected as the outer pair; the higheſt eight feet. Within theſe are nineteen more ſmaller ſtones, of which only ſix are ſtanding. At the upper end of the adytum is an altar, a large ſlab of blue coarſe marble, twenty inches thick, ſixteen feet long, and four broad; preſſed down by the weight of the vaſt ſtones that have fallen upon it. The whole number of ſtones, uprights, impoſts, and altars, is exactly one hundred and forty. The ſtones are far from being artificial, but were, moſt probably, brought from thoſe called

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the Grey Weathers, on Marlborough-Downs, fifteen or ſixteen miles off; and, if tried with a tool, they appear of the ſame hardneſs, grain, and colour; generally reddiſh. The heads of oxen, deer, and other beaſts, have been found in digging in and about Stonehenge; but the human bones our author ſpeaks of only in the circumjacent barrows.

" Dr. Stukeley, in 1723, dug on the inſide of the altar, to a bed of ſolid chalk, mixed with flints. In the reign of Henry VIII. was found here a plate of tin, inſcribed with many letters, but in ſo ſtrange a character, that neither Sir Thomas Elliott, a learned antiquary, nor Mr. Lilly, maſter of St. Paul's ſchool, could make them out. This plate, to the great loſs of the learned world, was ſoon after loſt.

" Two ſtone pillars appear at the foot of the bank next the area in which the buildings ſtand; and thoſe are anſwered by two ſpherical pits, at the foot of the ſaid bank, one with a ſingle bank of earth about it, and the other with a double bank, ſeparated by a ditch.

" There are three entrances from the plain to the ſtructure, the moſt conſiderable of which is from the north-eaſt; and at each of them were

were raiſed, on the outſide of the trench, two huge ſtones, with two ſmaller within, parallel to them. The avenues to Stonehenge was firſt obſerved by Mr. Aubrey. Dr. Stukeley found that it had extended more than one thouſand ſeven hundred feet down to the bottom of the valley, and was raiſed a little above the Downs, between two ditches. At the bottom it turns off to the right, or eaſt, with a circular ſweep, and then in a ſtrait line goes up the hill between two groups of ſeven barrows each, called the King's Graves. The other branch points north-weſt, and enters the Curſus. This is half a mile north from Stonehenge, ten thouſand feet, or two miles, long, incloſed by two ditches, three hundred and fifty feet aſunder."

There is no occaſion for my troubling the reader with any extended obſervations on theſe accounts of Stonehenge. Whoever has read, or may be inclined to read, my hiſtory of the origin of Oriental Architecture, as connected with the aſtronomical and mythological notions of the ancients, printed in the third volume of this work, and inſerted there purpoſely to ſerve as his guide in the conſideration of the form and ornaments of the ſacred fabrics of Aſia, during the farther inveſtigation

veſtigation of the phyſical theology of the Eaſt, may ſee moſt of the aſſertions realized in the form and arrangement of this old Druid temple. For, in the firſt place, it is circular, as it is there proved all ancient temples to the Sun and Veſta, or *elementary fire*, invariably were: In the ſecond place, the adytum, or *ſanctum ſanctorum*, is of an *oval* form, repreſenting the *mundane egg*, after the manner that all thoſe adyta, in which the ſacred fire perpetually blazed, the emblem of that vivacious invigorating energy, which, pervading the centre, warms and animates the whole univerſe, were conſtantly fabricated: In the third place, the ſituation is fixed aſtronomically, as we ſhall make fully evident when we come to ſpeak of Abury, the grand entrances both of this temple and that ſuperb monument of antiquity being placed exactly *north-eaſt*, as all the *gates*, or portals, of the ancient caverns and cavern-temples were, eſpecially thoſe dedicated to Mithra, that is, the Sun, who riſes in the eaſt; and who, in his northern courſe, ſheds his moſt benign influences, for which reaſon the Indians exult in dying when the ſun is to the north of the equator: In the fourth place, the number of ſtones and uprights, making together exactly *ſixty*, plainly

 alludes

alludes to that peculiar and prominent feature of Aſiatic aſtronomy, the SEXAGENARY CYCLE, being entirely of Indian and Chineſe invention, and, as we ſhall hereafter ſhew the multiple of five revolutions of the planet Jupiter, while the number of ſtones forming the inner circle of the cove, being exactly *nineteen*, again diſplays to us the famous Metonic, or rather Indian, cycle, and that of *thirty*, repeatedly occurring, the celebrated age, or generation, of the Druids: Fifthly, the temple, being uncovered, proves it to have been erected under impreſſions ſimilar to thoſe which animated the ancient Perſians, who rejected the impious idea of confining the Deity, whoſe temple is earth and ſkies, within the ſcanty limits of an incloſed ſhrine, however magnificent, and therefore conſequently, at all events, it muſt have been erected before the æra of Zoroaſter, who flouriſhed more than five hundred years before Chriſt, and who firſt covered in the Perſian temples to ſave from extinction, by the violence of wind and rain, the conſecrated fires; and, finally, the head and horns of oxen and other animals, found buried on the ſpot, prove that the ſanguinary rites peculiar to the ſolar ſuperſtition, and more particularly the Go-

 medha,

medha, or bull ſacrifice of India, were actually practiſed within the awful bounds of this hallowed circle.

ROLLDRICH,

MEANING THE DRUIDS' WHEEL, OR CIRCLE, A SOLAR TEMPLE: THE WHEEL A SACRED EMBLEM IN INDIA, AND ALLUDING TO THE ROTA SOLIS.

THE circular temple next in fame and magnitude to Stonehenge is that called ROLLDRICH, near Chipping-Norton, in Oxfordſhire. It is deſcribed by Stukeley, in his Abury, as an open temple of a circular form, made of ſtones ſet upright in the ground. The columns that compoſe the circle of this temple, like thoſe of Stonehenge, are rough and unhewn, and the whole bears even ſtronger marks of age and decay than that venerable pile; for they appeared to our author to reſemble worm-eaten wood, rather than ſtone. The very name of this ancient work, which is in the moſt ancient Britiſh dialect, indiſputably proves it to be of Druid original. Camden calls this circle Rolle-rich ſtones, and it is remarkable, that, in a book

 repoſited

reposited in the Exchequer, supposed by Dr. Stukeley to be Doomsday-Book, the name of the adjacent town is stated to be Rollendrich. Now the term Rollendrich, if rightly spelled, according to the ancient orthography, the Doctor contends should be written Rholdrwyg, which means the *Druids' wheel*, or *circle*.

Dr Stukeley farther infers this to have been a Druid temple from the measure on which it is erected. In a letter which he received from Mr. Gale, dated Worcester, Aug. 19, 1719, after that gentleman had visited the antiquity at his request, he acquaints him, that the diameter of the circle was thirty-five yards. The Bishop of London also wrote him word, that the distance, at Stonehenge, from the entrance of the area to the temple itself was thirty-five yards; and that the diameter of Stonehenge itself was thirty-five yards. He supposes this admeasurement not to have been made with mathematical exactness; but observes, when we look into the comparative scale of English feet and cubits, we discern sixty cubits of the Druids is the measure sought for. The diameter of the outer circle of Stonehenge and this circle at Rolldrich is exactly equal. The circle itself is composed

of

of ſtones of various ſhapes and dimenſions, ſet pretty near together. They are flattiſh, about ſixteen inches thick. Originally there ſeems to have been *ſixty* in number, at preſent there are twenty-two ſtanding, few exceeding four feet in height; but one in the very north point much higher than the reſt, ſeven foot high, five and a half broad. There was an entrance to it from the *north-eaſt*, as is the caſe at Stonehenge.

To this account of Stukeley I have only to add, from Camden, that the country-people in the neighbourhood have a tradition, that theſe ſtones were once *men*, thus transformed; that in the number of ſtones compoſing this circle we find again the ſexagenary cycle of the Aſiatics, and that a *wheel* was equally a ſacred ſymbol in India as with the Druids; the figure of a very large wheel being cut deep on the rock in the very front of the Elephanta pagoda. The wheel was probably an ancient emblem of aſtronomical cycles; or rather, as a very ingenious friend of mine, Mr. Frere, one of the authors of that extraordinary production of juvenile genius, the Eton Microcoſm, judiciouſly intimated to me, on mentioning the ſingular circumſtance of a *wheel* occurring ſo often in the antiquities

 both

both of India and Britain, it was the *rota ſolis* to which their peculiar ſuperſtition led thoſe infatuated idolators continually to allude. In truth, by that expreſſion, the Latin writers meant the orb of the ſun, *rota* pro ſolis *orbe* uſurpatur, ſays Stephanus; as the Greeks uſed the word δισκος.

I proceed to preſent the reader, from Mr. Gough's Camden, with an account of the ſerpentine temple of Abury; only premiſing a few general obſervations concerning THE ANCIENT SERPENT-WORSHIP.

It is impoſſible to ſay in what country the worſhip of ſerpents firſt originated.

The ſerpent was probably a ſymbol of the κακοδαιμων, or evil genius: and thoſe whoſe fears led them to adore, by way of pacifying, the evil dæmon, erected to the ſerpent the firſt altar. In ſucceeding periods, its annual renewing of its ſkin, added to the great age to which it ſometimes arrived, induced the primitive race to make it the ſymbol of immortality. Serpents biting their tails, or interwoven in rings, were thenceforwards their favourite ſymbols of vaſt aſtronomical cycles, of the zodiac, and ſometimes of eternity itſelf. In this uſage of the ſymbol we ſee it infolding all the ſtatues of gods and deified

rajahs

rajahs in the ſacred caverns of Salſette and Elephanta. Symbols alſo being the arbitrary ſenſible ſigns of intellectual ideas, in moral philoſophy, the ſerpent, doubtleſs, from what they themſelves obſerved of it and from the Moſaic tradition concerning its being more ſubtle than any other animal, became the emblem of wiſdom. In the ancient hieroglyphical alphabet, it forms the figure S. It was therefore, mythology and philoſophy that firſt exalted the ſerpent, from being conſidered as an evil dæmon, and a ſymbol of evil, to the rank of a good dæmon, and to be regarded as the ſymbol of a benign and perfect numen.

An ancient Phœnician fragment, preſerved for poſterity in the Œdipus Ægyptiacus, fully explains the notion which the Egyptians and other Pagan nations entertained of this compound hieroglyphic, the GLOBE, WINGS, and SERPENT, which decorated the portals of their proudeſt temples. Jupiter, ſays the fragment, is an imagined ſphere: from that ſphere is produced a ſerpent. The ſphere ſhews the divine nature to be without beginning or end; the ſerpent his Word, which animates the world, and makes it prolific; his *wings*, the ſpirit of God, that by its motion gives life to the whole mundane ſyſtem.

 This

This is farther confirmed by Stukeley in the following paſſage in his Abury.

We learn repeatedly from Sanchoniathon, Porphyry, and other ancient authors quoted by Euſebius in the *Præparatio Evangelica*, that the firſt ſages of the world had juſt and true notions of the nature of the Deity, conformable to thoſe of the Chriſtians: that, in their hieroglyphic way of writing, they deſigned the Deity and his myſterious nature by the ſacred figure of the circle, ſerpent, and wings. Of theſe, the circle meant the Fountain of all Being; for, this being the moſt perfect and comprehenſive of all geometrical figures, they deſigned it for the ſymbol of the Firſt and Supreme Being; whoſe reſemblance we cannot find, whoſe centre is every where, and whoſe circumference is no where. The ſerpent ſymbolized the Son, or firſt divine emanation from the Supreme. This they called by the name of Ptha, which is derived from the Hebrew, meaning the WORD. The wings ſymbolized that divine Perſon or Emanation from the former, commonly called *Anima Mundi*, but the Egyptians called him KNEPH, which in Hebrew ſignifies winged.

ABURY;

A MAGNIFICENT DRUIDICAL TEMPLE OF THE SERPENTINE KIND.

About a mile from Silbury-Hill is Abury, a ſtupendous monument of Druidiſm, firſt noticed by the inquiſitive Mr. Aubrey, and ſince accurately ſurveyed and commented on by the indefatigable Dr. Stukeley. A village of that name being built within its circuit, and out of its ſtones; the gardens, orchards, and other incloſures, have both disfigured and concealed the great original plan.

The whole is environed with an immenſe circular rampart, or terrace, of earth, ſixty feet broad; and a ditch within it, of the ſame breadth. The diameter is one thouſand four hundred feet, the circumference four-thouſand eight hundred feet, and the area incloſed twenty-two acres; through the centre of which runs the high road from Marlborough to Bath. The firſt circle of ſtones within this area is thirteen thouſand feet diameter, and conſiſts of one hundred ſtones, from fifteen to ſeventeen feet ſquare, reduced, in 1722, to

to forty, of which, only ſeventeen were ſtanding, and about forty-three feet aſunder, meaſuring from the centre of each ſtone.

Within this great circle, were two leſſer, each conſiſting of two concentric circles, the outermoſt of thirty, the inner of twelve, ſtones, of the ſame ſize, and at the ſame diſtance from each other as the others. The ſouthernmoſt of theſe circular temples had a ſingle ſtone in its centre twenty-one feet high: the northernmoſt a cell or kebla, formed of three ſtones, placed with an obtuſe angle, towards each opening to the north-eaſt; before which lay the altar, as at Stonehenge. Both theſe temples were almoſt entire about the year 1716; of the north temple, outer circle, only three ſtones remained ſtanding in 1723, and ſix down: of the ſouth temple fourteen, half of them ſtanding.

In the ſouth end of the line, connecting the centres of theſe two temples, is a middle-ſized ſtone, with a hole in it, perhaps to faſten the victims to. Numbers of theſe ſtones have been broken by burning, to build houſes with; and others buried, to gain the ground they ſtood on for paſture. The two original entrances to this ſtupendous work were from the ſouth-eaſt and the weſt, and each had an avenue

avenue of ſtones. The firſt of theſe, or Kennet-avenue, was a mile long, of one hundred and ninety ſtones on a ſide, of which remained ſeventy-two, in 1720, terminating at Overton-Hill, which overhangs the town of Weſt Kennet, and on which was another double circle of forty, and eighteen other ſtones.

This was called, by the common people, the Sanctuary, and is deſcribed by Mr. Aubrey as a double circle of ſtones, four or five feet high; the diameter of the outer circle forty yards, and of the inner fifteen: many were fallen, and now there is not one left. He ſpeaks of the wall leading to it, ſet with large ſtones, of which, he ſays, one ſide was nearly entire; the other ſide wanted a great many. He noticed only one avenue from Abury to Overton-Hill, having no apprehenſion of the double curve it makes: but he erred in ſaying there was a circular ditch on Overton-Hill. From the weſt ſide of Abury goes another avenue to Beckhampton, of the ſame length, and compoſed of the ſame number of ſtones, of which ſcarce any remain. On the north of this avenue was Longſtones; a cove of three ſtones, facing the ſouth-eaſt; its back made of one of the ſtones of the avenue. It ſtood on a little eminence, and ſerved as a

chapel

chapel. This ſtone and another flat one are each ſixteen feet high and broad, and three and a half thick: the third carried off. Aubrey calls theſe the Devil's Quoits. Not far from them is Longſtone Long-Barrow.

Dr. Stukeley calculated the total number of ſtones employed to form this ſtupendous work of Druidiſm, with its avenues and Overton-Temple, at ſix hundred and fifty. He ſuppoſed that altogether, when entire, it repreſented the Deity by a ſerpent and circle; the former repreſented by the two avenues, Overton-Temple being its head; the latter by the great work within the vallum at Abury.

At preſent, there only remains a few ſtones ſtanding of this once magnificent and extraordinary monument of Druidical architecture, ſo conſtructed, and of ſuch materials, as to warrant the ſuppoſition, that neither the ravages of time, nor the chance of incident, could ſo effectually have obliterated it for many ages to come.

Windmill-Hill, North of Abury, is encompaſſed with a circular trench, covered with barrows; in one of which Dr. Stukeley found an urn. The ſtones employed in all thoſe works, from fifty to ſeventy tons weight, are

the ſame as thoſe at Stonehenge, brought from Marlborough-Downs, where the country-people call them SARSENS, from a Phœnician word for a *rock*.

Although the disfigured plan and ruined ſtate of this vaſt Druidical fane forbid us to ſpeak concerning it with all that preciſeneſs and deciſion neceſſary to the eſtabliſhment of a new hypotheſis; yet my conjecture of the ſtones being placed in number and order conſonant to ideas founded in aſtronomy, borders nearly upon certainty, when we conſider the various corroborating circumſtances in the preceding account. The remarkable numbers 100, 60, 30, and 12, conſtantly occurring, unavoidably bring to our recollection the great periods of aſtronomical theology; the century, the ſexagenary cycle of India, the thirty years which formed the Druid age, the twelve ſigns of the zodiac, and the number of years in which the revolutions of Saturn are performed; of which, multiplied by five, it has been previouſly obſerved, the ſexagenary cycle was originally fabricated. Thus the great circle conſiſts, we are told, of 100 ſtones; the whole temple is ſurrounded with a circular rampart, 60 feet broad, and with a ditch of exactly the ſame breadth, and the two concentric cir-

cles,

cles, inclofed within the greater, the outermoft confifts of 30, the inner of 12 ftones. Dr. Stukeley computes that the two avenues, the one leading to Kennet, the other to Beckhampton, were each formed of 190 ftones; but, as of thefe fo very few remained for him to form a juft computation by, we may fairly, upon the ground of analogy, and as having an equal reference to aftronomical calculation, ftate the number of each to have been 180, which, doubled, gives the total amount of the days of the ancient year, before it was reformed by the fuperior correctnefs of modern aftronomers. That the Orientals actually did regulate their defigns in architecture by fuch fanciful rules of menfuration is evident from what Diodorus Siculus tells us, that the walls of Babylon were built by Semiramis, of the extent of 360 furlongs, to mark the number of days of the ancient year. He adds, fhe employed in that vaft undertaking no lefs than two millions of men, and one ftadium was erected every day, till the whole was completed within the period of that year, the length of which the meafure of their circumference was intended to reprefent.* Nor did they confine their aftronomi-

* Diod. Sicul. p. 120.

cal allufions to architecture only, for they entered largely into their religious and civil ordinances, fince the fame author informs us, that, at the tomb of Ofiris, during the days of lamentation, the priefts, who were appointed to bewail his death, daily poured out libations of milk from 360 vafes,* to denote the days of the primitive year, ufed in the reign of that monarch; and, again, that, at Acanthe, near Memphis, on the Lybian fide of the Nile, it was an ancient immemorial cuftom, on a particular feftival, for 360 priefts to fetch water from the Nile, in as many veffels, from that river, and then to pour the water into a great receiver perforated at the bottom; by which ceremony they reprefented both the days of the ancient year and the ceafelefs lapfe of irrevocable time.† Another ftill more remarkable ftory of this kind is recorded by Herodotus, who acquaints us, that Cyrus, in his expedition againft Babylon, in order to render the river Gyndes fordable for his army, as well as from a curious fpecies of revenge for the lofs of one of the confecrated horfes of the fun, drowned in the previous at-

* Diod. Sicul. lib. i. p. 26. Rhodomanni.

† Ibidem, p. 209.

tempt to paſs that ſtream, divided it into 360 channels, the number of the degrees through which the ſun himſelf paſſes in his progreſs through the zodiac.*

Theſe are all plain veſtiges of the ſolar devotion, as well as proofs of its univerſal influence which ſpread from the plains of Babylon, where it originated under Belus, to the rocks and foreſts of Britain, firſt tenanted by his poſterity the Belidæ, that primæval colony who inſtituted the Bealtine, and who, according to Mr. Bryant's and my own ſuppoſition, were the fabricators of Stonehenge and the deſigners of Abury. Dr. Stukeley, alſo, we ſee, eſtimates the whole number of ſtones interſperſed throughout the ſtupendous work of Abury to be 650; but, for the reaſons alleged above, no great violence will be offered to probability if we ſtate them as 600, which is the preciſe period aſſerted by Joſephus, from the traditions of his nation, to have been known to the ante-diluvians, and ſtated by him to have been their *annus magnus*.† By this cycle of ſix hundred years, which Bailli terms *luniſolar*, Joſephus is ſuppoſed to have

* Herodoti, lib. i. p. 189.

† Joſephi Antiq. Judaic. lib. i. cap. 3.

meant the period wherein the ſun and moon return to the ſame ſituation in the heavens in which they were at the commencement of that cycle; and it is of this cycle that the great aſtronomer Caſſini, cited in Long, ſpeaks with ſuch rapture, for he obſerves, that this grand period, of which no intimation is found in the remaining monuments of any other nation, except the ancient Hebrews, is the fineſt period that ever was invented, ſince it brings out the ſolar year more exactly than that of Hipparchus and Ptolemy, and the lunar month within about one ſecond of what it is determined by modern aſtronomers. If, adds Caſſini, the ante-diluvians had ſuch a period of 600 years, they muſt have known the motions of the ſun and moon more accurately than they were known ſome ages after the flood.*

But to reſume the conſideration of other intereſting and important matters ſuggeſted by the ſurvey of Abury. When the reader recollects all that has been remarked in the preceding volumes concerning the northern aſpects of the GATES of the ancient caverns and temples, it will be no ſmall corroboration

* Long's Aſtronomy, vol. ii. p. 653.

of an hypothesis, which would establish these immense structures as the work of an Oriental colony, that the grand entrance to this temple, not less than Stonehenge, is towards the *north-east quarter*; for, as Stukeley has very judiciously remarked, ever since the world began, in building temples, or places of religious worship, men have been studious in settling them according to the quarters of the heavens; since they considered the world as the general temple, or house of God, and that all particular temples should be regulated according to that idea. The east naturally claims a prerogative, where the sun and all the planets and stars arise: the east, therefore, they considered as the face and front of the universal temple. The north was considered as the right hand, and great power of the world; the south as the left hand, or lesser power. For, when the sun approaches the northern region, passing over the vernal equinox, he brings plenty, and the fulness of his benign influences: when he returns to the south, the face of nature languishes in its winter attire; therefore they thought the polar region not only highest, but of most eminence and effect. This observation, he afterwards adds, immediately applies to our

purpose,

purpoſe, for we cannot but obſerve, that the whole of Abury temple, if due regard be had to its figure, has its upper part to the *north*, and its face, if we may ſo ſpeak, towards the *eaſt*. In that direction the ſerpent bends, that way the cove of the northern temple opens; that way the cove of Beckhampton avenue; that way the face of Stonehenge temple looks. So that the Druids appear to have the ſame notions with the other wiſe men of the Oriental ancients.* It has been obſerved, that the two wings of Abury are formed of two temples incloſed within the great circular temple; the one of theſe is ſituated on the north, and the other on the ſouth, on which our antiquary remarks: it ſhould ſeem that the northern temple had the pre-eminence, and was the more ſacred of the two: for, as the cove was the adytum of that temple, ſo the whole northern temple may be eſteemed as the adytum of the whole work, the ſouthern being as the body of it.†

Theſe temples, however, were not only thus placed with reference to ancient theological notions, ſtrictly Oriental; but their ſtations

* See Stukeley's Abury, p. 51.

† Ibid.

were fixed with mathematical precision to correspond with the four cardinal points. Dr. Stukeley is of opinion, that, in thus fixing their situation, they used a compass, or magnetic instrument, and he has most ingeniously attempted to ascertain, from the variation of that needle, the exact æra of the construction of either building. He found the variation in all the works about Stonehenge to be between six and seven degrees to the east of the north, and at Abury to be about ten degrees the same way, and that as precisely as possible. This circumstance, he observes, must necessarily excite attention; as, from this regular *variation in both* places, there is less reason to suppose it *accidental*. The whole work was manifestly intended to be set on the cardinal points of the heavens, but they all vary one way, and exactly the same quantity. Thus Kennet-avenue enters the town of Abury ten degrees north of the north-west point, which north-west point was the Druids' purpose. The neck of the serpent going down from Overton-Hill regards Silbury precisely, and their intent was that it should be full west; but it is ten degrees north of the west. The meridian line of the whole work passes from Silbury-Hill to the centre of the temple at Abury:

Abury: this varies ten degrees to the eaſt from the north point. The ſtupendous COVE in the northern temple opens ten degrees eaſt of north-eaſt; whereas it was their purpoſe that it ſhould exactly correſpond with north-eaſt. The diameter of the great circle of the great ſtones at Abury, on which the north and ſouth temples are built, was deſigned to have been ſet on the line from north-weſt to ſouth-eaſt, but it verges ten degrees northward; and ſo it is of all other particulars.* The reſult of his obſervations on this point is, that, arguing upon Halley's hypotheſis, that an entire revolution of the circle is performed in about the ſpace of 700 years, and judging from the different effect of the weather upon the reſpective ſtructures, the great diverſity in the manner of the works, added to many other conſiderations, we may conclude Abury to have been erected at leaſt 700 years prior in time to Stonehenge. But if we take two entire revolutions of that circle, it will then have been erected 1400 years previous to the other, which will carry us back to the time of Abraham, near two thouſand years before Chriſt, about which time the Doctor thinks

* Abury, p. 52.

the Tyrian Hercules led the firſt Phœnician colony to Britain. To all this accumulation of conjectural evidence by Stukeley, I ſhall add, that the magnet is mentioned, by the moſt ancient claſſical writers, under the name of Lapis Heraclius, in alluſion to its aſſerted inventor Hercules; and Dr. Hyde enables me to affirm, that the Chaldeans and Arabians have immemorially made uſe of it, to guide them over the vaſt deſerts that overſpread their reſpective countries.* According to the Chineſe records, alſo, the Emperor Ching-Vang, above a thouſand years before Chriſt, preſented the ambaſſadors of the king of Cochin-China with a ſpecies of magnetic index, which, ſays Martinius, "*certe monſtrabat iter, ſive terra illud, ſive mari facientibus.*" The Chineſe, he adds, call this inſtrument CHINAN; a name by which they at this day denominate *the mariner's compaſs.*† In reſpect to the Indians, there can be little doubt of their having been as early acquainted with the magnet, as the earlieſt of thoſe nations whom their gems and rich manufactures allured to their coaſt, and whoſe ſhores they

* See Hyde de Religione Veterum Perſarum, p. 189.

† Martinius, Hiſt. Sin. p. 106.

themſelves

themſelves viſited in return; and that they were in the remoteſt æras, engaged not leſs than the Phœnicians in projects of diſtant commerce and navigation, which cannot be extenſively carried on without a knowledge of the magnet's powers, I have this ſtrong and curious evidence to produce; for, in the moſt venerable of their ſacred law-tracts, the Inſtitutes of Menu, that is, the firſt, or Swayambhuva Menu, ſuppoſed by the Indians to have been revealed by that primæval legiſlator many millions of years ago, and to which, in fact, after mature deliberation, Sir William Jones cannot aſſign a leſs ancient date than one thouſand or fifteen hundred years before the Chriſtian æra, but which is, probably, of a far ſuperior traditional antiquity, there is a curious paſſage on the legal intereſt of money, and the limited rate of it in different caſes, "with an exception in regard to adventures at ſea."*

Future inveſtigation, and our increaſing knowledge relative to the early growth of the ſciences in India, will probably demonſtrate the fact which is here only ſuppoſed. The channel, by which they might have very eaſily

* See vol. i. p. 429, and vol. ii. p. 371.

became acquainted with its wonderful properties, muſt be inſtantly apparent to every one who reflects on the innumerable benefits, which the diſcovery of ſo ineſtimable a treaſure has beſtowed upon mankind. In fact, the ſtupendous acquiſition may, in my opinion, be ſafely aſſigned to divine Revelation vouchſafed to Noah, that it might be an unerring guide to that holy and favoured patriarch when incloſed in the dark boſom of the ark. Nor is it at all improbable that the Deity, by whoſe expreſs direction that ark was fabricated, ſhould impart, at the ſame time, the knowledge of a magnetical index to direct its devious courſe, amidſt the boundleſs darkneſs that reigned around, and the united fury of the conflicting elements. The momentous ſecret thus intruſted to the patriarch might be tranſmitted down to his immediate poſterity, and by them inviolably preſerved, till the period arrived when the enlarged population and increaſing commerce of mankind rendered its divulgement neceſſary, towards fulfilling the benevolent deſigns of that Providence, who conſtituted man a ſocial and an inquiſitive being.

An inquiry has already in part been inſtituted into the real country and æra in which

Hercules flouriſhed; and I have ſhewn, that neither the Hercules of Tyre, nor yet of Egypt, were the firſt whoſe actions are recorded on the page of hiſtory. There was, we have ſeen, a Chaldean (that is, an Indian) Hercules, or, as we have found him before denominated, an Hercules Belus, prior in time to all who bore the name; and upon that fact, which I hope to eſtabliſh beyond all doubt, depends a great part of the novel ſyſtem which I mean to purſue in the courſe of the Indian Hiſtory; for every man has his ſyſtem before him when he commences a great hiſtorical undertaking; and, if the ſyſtem be founded on a proper baſis, that is, of facts recorded in profane, compared with and ſtrengthened by thoſe of ſacred, hiſtory, it is to be hoped that ſuch ſyſtem merits, and will find, ſupport.

For the information alluded to, we are indebted to a celebrated and eloquent Pagan writer, whoſe account, in this inſtance, wonderfully corroborates the true ſyſtem of ſacred theological hiſtory. It is Cicero, who, after enumerating the reſpective genealogies of all thoſe who bore the name of Hercules in the ancient world, acquaints us, that "the Indian Hercules

Hercules is denominated Belus;"* and I hope, hereafter, in the regular hiſtory of ancient India, to make ſtill more and more evident what has already been aſſerted, that to this renowned Aſſyrian and Indian conqueror, who, under the name of Bali, engroſſes three of the Indian Avatars, is to be aſcribed the greateſt part of the numerous exploits of that celebrated perſonage in different quarters of the world; exploits of which the memory was deeply rooted, and continued for a long time to flouriſh, in every colony that emigrated from Aſia, deeply blended with their hiſtory and interwoven with their mythology. He was, as before obſerved, and the fact ought to be perpetually borne in mind, conſtantly compared, for the ſplendour of his actions and the extent of his power, to the SUN that illuminates and ſeems to govern the world; and the name of Baal, and Bel, was equally applied to both the monarch and the orb. Of theſe aſſertions there cannot, in any nation, be given more ſtriking and direct proofs than have already been brought forward reſpecting their

* Cicero De Natura Deorum, lib. iii.

prevalence

prevalence in Britain: here, we have ſeen the ſacred fires in honour of BELUS once flamed over the whole iſland. Mr. Toland, in that part of his hiſtory of the Druids which has been ſo often referred to and in part extracted, but never before inſerted at length, gives the following account of theſe feſtival fires. " On May-eve the Druids made prodigious fires on theſe carns, which, being every one in ſight of ſome other, could not but afford a glorious ſhow over a whole nation. Theſe fires were in honour of Beal, or Bealan, latinized by the Roman writers into Belenus, by which name the Gauls and their colonies underſtood the Sun: and, therefore, to this hour, the firſt day of May is, by the ab-original Iriſh, called LA BEALTEINE, or *the day of Belen's fire*. May-day is likewiſe called LA BEALTEINE by the Highlanders of Scotland, who are no contemptible part of the Celtic offspring. So it is in the ISLE OF MAN: and, in Armoric, a prieſt is ſtill called BELEE, or the ſervant of BEL, and the prieſthood BELEGIETH."*

This Indian Hercules, therefore, this enterprizing god-king Belus, is the true proto-

* See Toland's Hiſtory of the Druids, p. 70.

type

type of him who was worshipped at Tyre, and was the great promoter of commerce and navigation; of him who was adored as the vanquisher of Busiris in Egypt, and whose twelve labours are the symbols of the Sun toiling through the twelve signs of the zodiac; of him, in short, whose complicated history was in after-ages, with all its extravagances, adopted by the fabulous Greeks. One of the most curious and remarkable of the mythologic feats of Hercules was his sailing in a golden cup, which Apollo, or the Sun, had given him, to the coasts of Spain, where he set up the pillars that bear his name. On this passage Macrobius remarks, *Ego autem arbitror non* POCULO *Herculem maria transvectum, sed navigio cui* SCYPHO *nomen fuit.** From this fable of the golden cup, which was probably no more than a gilded vessel, we may both collect in what manner the celebrated feats of Hercules are to be understood, and arrive at an important historical truth concealed under the allegory, that Hercules, or at least a chieftain, or colony, assuming the name of their sovereign, a circumstance not unusual in the earliest periods of time

† Vide Macrobii Saturnalia, lib. v, cap. 21, p. 522, edit. oct. 1670.

visited

visited Europe, and transported thither the theological rites and civil customs of the Oriental world: but how they could perform with safety and success so distant and hazardous a voyage, without the aid of the magnetic needle to conduct them, must be left to the consideration of those of my readers, who may reject the hypothesis above submitted to them.

It ought not to be concealed, however, that by some mythologists, and especially by the author of some letters, on this subject, to Sir Hildebrand Jacob, this mysterious vase, given by Apollo to Hercules, is contended to have been itself the mariner's compass-box, *by* which, not *in* which, he sailed over the vast ocean. The same author contends, that the image of Jupiter Hammon, whose Libyan temple, according to Herodotus, took its rise from Phœnicia, was nothing more than a magnet, which was carried about by the priests, when the oracle was consulted, in a *golden scyphus*: that the famous golden fleece was nothing else: whence, he says, the ship which carried it is said to have been sensible, and possessed of the gift of speech; and, finally, that the high authority of Homer may be adduced to corroborate the conjecture, that the

the Phæacians, a people renowned for nautical ſcience, had the knowledge of the magnet; for he obſerves, either that certain lines in the 8th book of the Odyſſey, deſcribing the Phæacian veſſels as inſtinct with ſoul, and gliding, without a pilot, through the pathleſs ocean to their place of deſtination, allude to the attractive power of the magnet, or elſe are utterly unintelligible.* Whatſoever truth there may be in this ſtatement, it is evident, from the extenſive intercourſe anciently carried on between nations inhabiting oppoſite parts of the globe, *where the ſtars, peculiar to their own native region, could no longer afford them the means of ſafe navigation*, that the important diſcovery muſt be of far more ancient date than the year of our Lord 1260, to which it is generally aſſigned, and by the means of Marco Polo, a man famous for his travels into the Eaſt.

Before I conclnde theſe ſtrictures on Abury, another circumſtance of ſtriking affinity between the Scythians and old Britons ſhould by no means be omitted.

* See an Inquiry into the Patriarchal and Druidical Religion, by the Rev. Mr. Cooke, p. 27.

In my parallel of the ancient Scythian and Indian ſuperſtitions, I have repeatedly mentioned the cuſtom of interring with the venerated kings, moſt beloved in each country, their favourite miniſters, women, horſes, arms, and accoutrements. In opening Silbury-Hill, together with the body of the inhumed monarch, the workmen found a bridle, a ſolid body of ruſt, which Dr. Stukeley purchaſed on the ſpot, and of which he has given an engraving. In other barrows, deſcribed in page 45, they found, together with the body, other pieces of armour, ſpear-heads of iron, knives, ſwords, gold rings, and fragments of golden ornaments. They likewiſe dug up ſeveral large beads of amber, ſome of glaſs enamelled: ſome were of a white colour, others blue and azure. Now roſaries of beads form a conſtant appendage to the Brahmin hermits or Yogee penitents, which they count with as much enraptured zeal as any enthuſiaſt of the Roman church, which imported this at the ſame time as it did the other ſuperſtitions of Aſia. The introduction of beads into religious ceremonies aroſe from the attachment of the Aſiatics, like the old Pythagoreans, to ſacred and myſtical numbers.

Concerning

Concerning this bridle, it ſhould be farther obſerved, Dr. Stukeley affirms, that it was the bridle of an ancient Britiſh chariot, and hence preſumes, that the firſt Britiſh ſettlers, being an Eaſtern colony, learned to fabricate and make uſe of that kind of carriage from the Egyptians and other Eaſtern nations, who, even ſo early as the time of Joſeph, made uſe of chariots both in war and peace. He adds, that they are mentioned in the wars carried on by Joſhua againſt the Canaanites as being uſed by the latter, and that the Britiſh chariots have ever been famous, ſince the Romans in the height of their luxury and glory made uſe of Britiſh chariots.

Eſſeda cœlatis ſiſte Britanna jugis.

On the contrary, I contend, that, as the Indians have ever made uſe of war-chariots, with a numerous train of which Porus attacked Alexander, and as the Scythians were accuſtomed to tranſport themſelves and families, over the vaſt plains of Tartary, in rude carriages of ſimilar conſtruction, if a foreign origin muſt be aſſigned them, they might full as probably, at leaſt, have derived them from that quarter as from Egypt.

THE

THE ANGUINUM, OR SERPENT-EGG OF THE DRUIDS.

A SERPENT was always an important ſymbol in the ancient myſteries; a living one we have ſeen, in a former volume, was thrown into the boſom of the candidate for initiation in thoſe of Mithras; it was eſteemed an emblem of immortality, from the great age it ſometimes arrives at, and of regeneration, from the annual ſhedding of its ſkin. In the myſterious rites of Druidiſm it was a ſymbol not leſs in requeſt; the aguinum was a charm of wonderful power, and conſtantly carried, ſuſpended from the neck, on the boſom of the Druid. Pliny has thus deſcribed its formation. *Angues innumeri æſtate convoluti, ſalivis faucium corporumque ſpumis artifici complexu glomerantur; anguinum appellatur. Druidæ ſibilis id dicunt in ſublime jactari, ſagogue oportere intercipi, ne tellurem attingat: profugere raptorem equo: ſerpentes enim inſequi, donec arceantur amnis alicujus interventu.** An infinite number of ſnakes entwined together,

* Plinii Nat. Hiſt. lib. xxix. cap. 3.

in the heat of ſummer, roll themſelves into a maſs; and, from the ſaliva iſſuing from their jaws, and the ſweat and froth of their bodies, that egg is engendered which is called anguinum. By the violent hiſſing of theſe ſerpents, the egg is forced aloft into the air, and the perſon deſtined to ſecure it muſt catch it in the ſagus, or holy veſtment, before it reaches the ground, or otherwiſe its virtue is loſt. It is neceſſary that he ſhould be mounted on a ſwift horſe, for the ſerpents will purſue the raviſher, with envenomed rage, to the brink of the firſt river, whoſe waters alone ſtop their purſuit. He adds, that this ceremony of gaining the anguinum is only to be undertaken at a particular period of the moon; that this egg was thought to render the poſſeſſor fortunate in every cauſe which he undertook, and triumphant over all his adverſaries; and, of his own knowledge, he aſſerts, that a Roman knight, who was agitating a ſuit at law, and addicted to Druidiſm, was put to death by Claudius Cæſar for entering the forum with the anguinum in his boſom, under the perſuaſion that it would influence the judges to give a deciſion in his favour.

Toland

Toland informs us that the ovum anguinum is, in Britiſh, called *glain-neidr*, or *ſerpent of glaſs*; and, in truth, the whole relation above inſerted was no more than a fabricated tale of the Druids to impoſe on the vulgar.

Their boaſt, by this charm, to controul the current of deſtiny, added to their pretended ſkill in magic, ſerved to bind down, in the indiſſoluble bonds of ſuperſtition, their abject Britiſh vaſſals, not leſs than the horrible incantations, with conſecrated graſs, of the Brahmins, tended to overawe and oppreſs the more timid race of India. Mr. Camden gives the following account of the remains of this ſuperſtition in Britain. " In moſt parts of Wales, throughout all Scotland, and in Cornwall, we find it a common opinion of the vulgar, that, about midſummer-eve, (though in the time they do not all agree,) it is uſual for ſnakes to meet in companies; and that, by joining heads together and hiſſing, a kind of bubble is formed, which the reſt, by continual hiſſing, blow on, till it paſſes quite through the body, and then it immediately hardens, and reſembles a glaſs ring, which whoever finds [as ſome old women and chil-

 dren

dren are perſuaded] ſhall proſper in all his undertakings. The rings thus generated are called *Gleineu Nadroeth*; in Engliſh, ſnake-ſtones. They are ſmall glaſs annulets, commonly about half as wide as our finger-rings, but much thicker, of a green colour uſually, though ſometimes blue and waved with red and white."*

To theſe ſerpent-ſtones, formed in imitation of the imagined anguinum, as numerous and wonderful virtues were attributed as to the famous cobra-ſtone of the Brahmins, an ancient article of commerce at Surat. Mr. Toland, in addition, informs us, that they were worn about the Druid, as a ſpecies of magical gem; that they were in faſhion either perfectly ſpherical, or in the figure of a lentil, and were generally made of chryſtal and agate.†

I cannot conclude this article without obſerving, that Mr. Maſon, in his Caractacus, alluding to this rite of Druidiſm, has very poetically and accurately detailed the preceding relation of Pliny:

—— But

* Camden's Britannia, p. 815.

† See Toland's Hiſtory of the Druids, vol. i. p. 60.

——— But tell me yet,
From the grot of charms and ſpells,
Where our matron ſiſter dwells,
Brennus, has thy holy hand
Safely brought *the Druid-wand*,
And the potent *adder-ſtone*,
Gender'd 'fore th'autumnal moon;
When, in undulating twine,
The foaming ſnakes prolific join;
When they hiſs, and when they bear
Their wond'rous egg aloof in air:
Thence, before to earth it fall,
The Druid, in his hallow'd pall,
  Receives the prize,
  And inſtant flies,
Follow'd by th'envenom'd brood,
Till he croſs the chryſtal flood.

LUSTRATIONS OF THE INDIANS AND OLD BRITONS.

THERE were many other evident relics diſperſed over all the Gentile world of the religion and ſacred rites of the Brahmins; nor is the Chriſtian world, at this day, entirely free from them, eſpecially that portion of it in which the Roman Catholic religion flouriſhes. At the entrance of all the Eaſtern temples were placed veſſels filled with conſecrated water, with which the votaries at their entrance beſprinkled themſelves; and this

 cuſtom

cuſtom, there can ſcarcely be a doubt, originated in India, where large tanks for the ablution of a people, whoſe laws of unfathomable antiquity are not leſs immutable than thoſe of the Medes and Perſians, to this day remain invariably placed in the front of their pagodas, without previous ablution in which the Hindoo dares not approach the altar of his God. The antiquity, therefore, and univerſality of this practice, as well as that of uſing conſecrated *beads* in their worſhip of the Deity, common to the Brahmins not leſs than the Druids, apparently demonſtrate from what primæval ſource the votaries of modern ſuperſtition in Rome, have borrowed this Aſiatic rite. One incentive of theſe innumerable preſcribed ablutions was, doubtleſs, to obtain invigorated health in a relaxing clime; but the firſt origin is to be found in the precepts of religion; for, as they beheld that frequent ſubmerſion in water waſhed away the ſtains and leprous diſeaſes of the body, ſo from analogy they conceived that purifying element might gradually abſterge the impurities of the polluted ſoul. I ventured, in a former chapter of this work, when relating the countleſs ablutions of the Brahmins, to hazard an aſſertion, and hereafter I ſhall en-

deavour

deavour fully to prove it, that there was another incentive to ablution to be found in traditions handed down in the family of Noah relative to the purgation and purification which the earth underwent from the waters of the deluge. Spencer, in the following paſſage, ſpeaking of the Jewiſh purifications by water, is decidedly of this opinion: *Hanc ablutionem arbitror fuiſſe inter inſtituta vetera orta poſt* MAGNUM DILUVIUM IN MEMORIA AQUA PURGATI MUNDI.*

We have ſeen what innumerable vaſes and baſons for the purifying water there were exfodiated in the ancient caverns of Salſette and Elephanta; and both the period of their fabrication and the cuſtoms of the Indians, *immemorially eſtabliſhed*, muſt prevent any idea being entertained that they were borrowed from any other people. Now that the Druids invariably uſed ſimilar rites is evident from the infinite number of hollow vaſes, or rock-baſons, as Dr. Borlaſe, in his chapter on the ſubject calls them, continually found ſculptured upon or adjoining to all the Carns, or mercurial heaps, of the old Druids. Some of theſe rock-baſons which he deſcribes

* Vide Spencer de Leg. Heb. p. 1099.

are of conſiderable depth and breadth; are placed in regular and ſucceſſive order one below the other on the loftieſt eminences of their craggy temples, far beyond the reach of defilement, to catch, as it fell, the hallowed dew for luſtration, and to receive the pure white flakes of virgin ſnow, which, refined by the chemical hand of nature, deſcended from that heaven to which their prayers were addreſſed, unpolluted by thoſe earthly particles for ever blended with the water immediately derived from ponds and rivers. "I have obſerved," ſays Dr. Borlaſe, "ſo many of thoſe rock-baſons in the Carns of Cornwall, that I may venture to ſay there is hardly any conſiderable group of rocks in theſe weſtern parts which has not more or leſs of them. There are two ſorts of them; ſome have lips or channels to them, others have none. The ſhape of them is not uniform: ſome are quite irregular; ſome are oval; and ſome are exactly circular. They are frequently found on the tops of Logan, or rocking-ſtones, and ſhould therefore ſeem to have ſome affinity to, and be ſubſervient to, the ſame ſpecies of ſuperſtition."*

* Borlaſe's Antiquities of Cornwall, p. 242.

THE

THE TRANSMIGRATION OF THE DRUIDS THE LEADING FEATURE IN THE BRAHMIN RELIGION: AND, ACCORDING TO BOTH, THE WORLD WAS TO BE DESTROYED BY A GENERAL CONFLAGRATION.

In that ancient book, the Inſtitutes of Menu, compiled, at leaſt, many centuries before Pythagoras was born, there is a long chapter conſiſting of one hundred and twenty-ſix ſlocas or ſtanzas, on TRANSMIGRATION AND FINAL BEATITUDE, and that chapter was perhaps the firſt public promulgation of this dogma in Aſia. The doctrine delivered in it is exceedingly curious, and by no means limits the journey of the metempſychoſis to human and beſtial forms: it impriſons the wandering ſoul in vegetables, and plunges it into the depths of the mineral world. All beings emane from the great ſpirit: "From the ſubſtance of that Supreme Spirit are diffuſed, like ſparks from fire, innumerable vital ſpirits, which perpetually give motion to creatures exalted and baſe." Stanza 15. Theſe, as they firſt proceeded from the great Brahme, after traverſing the univerſe, return to and are

are finally absorbed in him, as their centre. The Deity is there represented as punishing only to purify his creatures; not to gratify his vengeance, but for the purposes of example and reform. Nature itself exhibits only one vast field of purgatory for the classes of existence: eternal torments for temporal offences are utterly disclaimed. The meaning and result of the whole seem to be summed up in the 73d and 81st stanzas. "As far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may endure analagous pains." "With whatever disposition of mind a man shall perform, in this life, any act religious or moral, in a future body, endued with the same quality, shall he receive his retribution." On the subject of FINAL BEATITUDE there occur, towards the close, some most sublime stanzas on the omnipotence and omnipresence of the Divine Spirit, worthy of the true religion itself, which I shall notice hereafter, when more particularly examining that venerable fragment, concluding my remarks at present with selecting the following one more immediately connected with our subject. "Equally perceiving

ceiving the ſupreme ſoul in all beings, and all beings in the ſupreme ſoul, the tranſmigrator ſacrifices his own ſpirit by fixing it on the ſpirit of God, and thus approaches the nature of that ſole divinity, who ſhines by his own effulgence." Stanza 91.

The foundation of this fanciful doctrine ſeems to have been a firm perſuaſion that the ſoul of man is formed of a ſubſtance not periſhable like the body, but flouriſhing with unimpaired vigour through all the viciſſitudes of exiſtence. The ſupport and general propagation of it among the philoſophers of Aſia was an anxious deſire to account for the innumerable evils incident to liſe, and to vindicate Providence in its government of the world. The firſt opinion they undoubtedly had from the Noachidæ, of whom Menu, if not Noah himſelf diſguiſed by mythology, ranked in the very firſt claſs. The ſecond originated in the ſpeculations of fanciful metaphyſicians, who, fond of diving into myſteries beyond the graſp of man's limited comprehenſion, erected upon the ſublime and ſolid baſis of the ſoul's immortality an airy ſuperſtructure, by no means naturally connected with it, or affording any juſt grounds for the ſupport of it. It has been aſſerted, that

that Pythagoras did not propagate the notion of the defcent of the tranfmigrating foul into any frame below the human. But the antiquity and high authority of this recently-difcovered volume fhould, I conceive, have fufficient weight with antiquaries to induce them to conclude, that Pythagoras, who doubtlefs derived this, with many other fingular doctrines, from the Indian Brachmans, did not confine the wandering of the foul to the human frame alone; but inculcated its occafional defcent into brutal forms. It alfo greatly ftrengthens the affertion of Cæfar, the truth of which has been warmly contefted, that the Druids, who probably had this doctrine from the fame primæval fource, notwithftanding fome inconfiftencies to which fuch an opinion gives birth, not only believed in the tranfmigration, but adopted the doctrine in all the latitude in which the original inventors admitted it.

The final deftruction of the exifting world by fire was, alfo, not lefs a tenet of the Brahmins that we have proved it was of the Indians; for, fays Cæfar, *conditum mundum credebant*, *et aliquando* igni *periturum*. Among both fects, probably, the doctrine was originally drawn from the fame fource, traditions

derived from Revelation, relative to the apokataſtaſis of nature, prevalent in the family of the Noachidæ. In truth, this is the only rational mode of accounting for a dogma ſo univerſally received in the Oriental and Grecian ſchools; for the diſciples of Zoroaſter and Plato alike believed in the general conflagration; and the doctrine is confirmed by the ſolemn and decided voice of Scripture. The Chaldeans, or ancient Magi, taught that it would happen when all the planets met in conjunction in the ſign Cancer, in the ſame manner as the great deluge had taken place, when, according to their aſtronomical books, the planets were in conjunction in that of Capricorn.* The Stoics, who, alſo, believed in the deſtruction of the globe by the alternate violence of water and fire, conceived, that the grand cataſtrophe by fire would take place at the end of the annus magnus, or 36,000 common years; in which ſpace a complete revolution of the zodiac, by the preceſſion of the equinoctial points, after the ſuppoſed rate of a degree in one hundred years, would be effected. The conceptions on this head both of the Oriental and Greek philoſo-

* Beroſus in Senecæ Nat. Queſt. lib. iii, cap. 29.

phers,

phers, according to Horus Apollo, were elegantly ſymbolized by the hiſtory of the phœnix, a bird fabled to be a native of the Eaſt, and the only one of its ſpecies capable of exiſting at one period. At the expiration of the GREAT YEAR this bird is feigned regularly to appear, a prelude of its approaching diſſolution, and, having formed itſelf a neſt of the moſt fragrant ſpices, to depoſit it on the altar of the ſun at Heliopolis, where, being immediately ſet on fire by the rays of that ſun, ſhe, for ſome time, hovers over it, then plunges into the flaming bed, and is conſumed together with it. From its aſhes another phœnix ſprings, young, vigorous, and beautiful, the expreſſive emblem of regenerated nature and a new-formed world. It was an alluſion to this tradition of a general conflagration, in the opinion of Porphyry who relates the fact, that the Egyptians, annually, at the ſummer ſolſtice, marked their houſes, flocks, and trees, with red; and he imputes to the ſame cauſe the inſtitution of the celebrated pyrric, or fire-dance of the ancients.* The ſacred fires which the Druids kindled at the ſolſtitial period were probably the remains of ceremo-

* Prophyry, lib. i. p. 94.

nies intended to perpetuate this tradition; and the knowledge of its powerful effect, and final destination to consume the ignited globe, might be one source of the veneration paid to this element by the ancient Sabian idolaters.

THE DRUIDS, LIKE THE BRAHMINS, CONSTITUTED THE FIRST ORDER OF NOBILITY, WERE THE HEREDITARY COUNSELLORS OF THE KING, AND THE SOLE EDUCATORS OF YOUTH.

By the same usurped power which the Brahmins of India assume over the inferior casts of India, did the Druids bow down beneath their arbitrary yoke not only the sovereigns, but the people, of Britain. As they professed to derive their power immediately from the Deity, with whom they equally affected an intimate communion; to the Deity alone, and the superior of their order, they acknowledged their obedience was due. The remains of palaces, magnificent, but rude, which Rowland and other investigators of Druid remains have discovered in Anglesea, Cornwall,

Cornwall, and their other principal ſtations, in theſe iſlands, evince, that, in the depth of their woody receſſes, they did not wholly reſide in damp and dreary caverns; but enjoyed all the conveniences, and occaſionally appeared in all the ſplendor, known in thoſe barbarous ages. Dion Chryſoſtom informs us, that they adminiſtered juſtice ſitting on thrones of gold, were ſplendidly lodged and ſumptuouſly entertained by the monarchs whoſe armies, in war, they animated to the field, and of whoſe counſels, in peace, they were the hereditary directors.* Thoſe caverns were their ſure retreats in time of danger, and the ſacred adyta in which the moſt myſterious rites of their religion were performed. There, in ſolitude and ſhade, they inſtructed the noble youth whoſe education was ſolely intruſted to their care, a circumſtance which gave them an unlimited ſway over the inclinations of their pupils, and bound them from their infancy in the chains of prejudice; there they unfolded the arcana of their philoſophy; there they practiſed thoſe dreadful rites of magic to which their Brahmin anceſtors were ſo groſsly addicted in the Median mountains,

* Dion Chryſoſtom, p. 528, edit. Paris.

and

and the ſubterraneous temples of India; boaſting that they could draw down into their caverns the genii of the orbs, and controul the operations of aſtoniſhed nature. In theſe incantations a variety of conſecrated graſſes was uſed by the Brahmins of India, particularly thoſe called CUSA and DARBBHA, and the profound veneration of the Druids for the VERVAINE, to be cautiouſly gathered at the riſe of the dog-ſtar; of the ſacred wonder-working MISLETOE, to be cut off the parent-oak, by a white-robed Druid, with a golden hook, when the moon was only ſix days old; of the SELAGO, or hyſſop, and the SAMOLUS, or marſh-wort, gathered only by the holy hands of the prieſthood, with many ſuperſtitious ceremonies, as well as their uſe of them in their myſtical ritual, are too well known to be inſiſted on here, and are only mentioned to mark the conſonance of the opinions and practice of the two nations in this reſpect.

As the Brahmins never revealed to foreigners the awful ſecrets of their religion, ſo the Druids inviolably concealed from all but their own ſect the profound myſteries of their devotion. One of the moſt ſolemn vows in initiation was probably the preſervation

ſervation of theſe myſteries in inviolable ſecrecy. That they muſt in the countries where they originally reſided have had tablets, if not books, in which as well their religious tenets as their aſtronomical calculations were recorded, is evident; but various cauſes may be eaſily conceived as operating either to their being left behind, or their deſtruction in the courſe of a tedious and perilous migration; and, living among ſtrangers, the renovation of them was not neceſſary. They thought traditional and oral knowledge ſufficient, and it certainly favoured the opinion of their doctrines being divinely inſpired.

As the young Brahmins paſſed a very long pupillage in the houſes of their preceptors, ſo did the ſcholars of the Druids: not leſs than twenty years were eſteemed an adequate period for the full initiation into their abſtruſe and complicated lore; and it is remarkable, that, as the moſt ancient Sanſcreet treatiſes in literature are written in ſtanzas, denominated *ſlocas*, ſo all the religion and philoſophical doctrines of the Druids were wrapt up in myſtical verſes, which the ſtudent committed to memory; and their poetical compoſitions of this kind are computed to have amounted to 20,000 in number. Singular as this cuſtom

of

of propagating the principles of knowledge may appear, it has the ſanction of names ſo eminent in ſcience as Pythagoras and Socrates, who taught their ſcholars after this manner, and left no written documents behind them. This practice indeed of inculcating ſcience *memoriter*, and by verſes, ſeems very generally to have prevailed in the remoteſt ages; for the moſt ancient and celebrated Law-Treatiſe of India is entitled Menumſriti, or Inſtitutes *remembered* from Menu, the firſt great legiſlator of the country, which were afterwards collected into a book, and will be largely commented on in the ſecond part of this volume. The preface to this work aſſerts it to have been originally compoſed in a *hundred thouſand ſlocas*, which the ſage Sumati, ſon of Bhrigu, for greater eaſe to the human race, reduced to *four thouſand*. The Vedas, alſo, it ſhould be remembered, are a metrical compoſition, and, when properly read, according to Mr. Halhed, are chanted after the ſame manner that the Jews, in their ſynagogues, from immemorial cuſtom, chant the Pentateuch.*

* Preface to the Gentoo Code, p. 26.

What ſciences, in particular, flouriſhed among the Druids beſides aſtronomy, which they ſeem to have carried to wonderful perfection for thoſe periods; moral philoſophy, whoſe ſublime and awful precepts they inceſſently inculcated on their diſciples; muſic, whoſe ſolemn melody, breathed from innumerable harps, during the public worſhip, rouſed to tranſports of enthuſiaſm the votaries of that animated ſuperſtition; mechanics, which enabled them to elevate to ſuch ſurprizing heights the immenſe maſſes of ſtone diſcourſed of above; and botany, to which a race conſtantly reſiding in woods, and accuſtomed to uſe plants and herbs of a ſuppoſed myſterious efficacy in the rites of divination, could be no ſtrangers:—what ſciences, I ſay, beſides theſe, they might have cultivated, the impenetrable darkneſs, in which they delighted to bury themſelves and their purſuits, muſt ever prevent our knowing. An acquaintance with geography is indeed allowed them by Cæſar; but, to a race ſo entirely ſecluded from the reſt of the habitable globe, little more of that ſcience could be known than what they might learn from the Phœnician and Grecian navigators, who ſucceſſively

ceſſively viſited the coaſt of Britain. Ignorant of its external ſurface, however, the deep and productive mines, with which the iſland abounded, afforded that inquiſitive race a noble opportunity of contemplating its internal wonders, and advancing far in the knowledge of minerals, metals, gems, and other productions of the ſubterraneous world. Of geometrical knowledge, alſo, no inconſiderable portion may fairly be aſſigned them, as being ſo intimately connected with aſtronomy, and the mechanical arts in which they had evidently made ſo great a proficiency. Dr. Borlaſe, indeed, from his own perſonal inveſtigation, greatly confirms this latter poſition; for, on one of the rocks of the famous Karnbre-Hill, in Cornwall, he diſcovered a very regular elliptical baſon, ten inches by fourteen, which, he obſerves, could hardly be ſo exactly delineated, without ſtationing the two focuſes of the ellipſis mathematically; a ſtrong evidence that not only the ſaid baſon was made by the Druids, but that they underſtood the principles of geometry.*

* Borlaſe's Antiquities of Cornwall, p. 119.

THE STAFF OF BRAHMINS, THE ORIENTAL TIARA, AND WHITE VESTMENTS OF THE PRIESTS OF MITHRA, WERE ALL IMMEMORIALLY USED BY THE DRUIDS OF BRITAIN.

THE Druids invariably carried a ſacred wand, or ſtaff, in their hands, which is one of the diſcriminating ſymbols by which the Brahmin order is known; and, being conſtantly uſed by them in their rites of magic, probably came from them, to be employed in ſimilar ceremonies throughout all the Eaſt. The rod, or caduceus, of Hermes, the weſtern Mercury, intwined with ſerpents, that ſacred Aſiatic ſymbol for ever occurring in the Mithriac myſteries, and the ſacred thyrſi uſed by the frantic bacchanals in the myſteries of Iſis, have, I conceive, a very near relation to the Brahmin ſtaff and the Druid wand. The Perſian youths, who, on the pompous proceſſion deſcribed by Curtius, attended the horſes of the ſun, were arrayed in *white garments*, and bore in their hands *golden rods*, or *wands*, pointed

pointed at the end in imitation of the ſolar ray.* This explanation immediately points out its alluſion in the ancient myſteries which were all relics of the original ſolar ſuperſtition. It ſymbolized the ſolar beam that explores Nature's moſt ſecret depths, and penetrates into the abyſs of matter. Diviners, therefore, in their lofty pretenſions to be acquainted with her arcana, and, as if converſant with her myſterious operations, in their nocturnal orgies, waved on high the ſolar wand, in circles imitative of the revolution of his orb.

I would by no means be underſtood as applying this obſervation to the *rod of Moſes*, by which Aaron wrought before the hardened Pharoah the prodigies of Egypt. It unfortunately happens, that, in this as in many other delicate inſtances which have before occurred, the Moſaic and the Pagan cuſtoms, generally eſtabliſhed in Aſia, very nearly correſpond, and it might be thought that I, therefore, ought to conſider the latter as corruptions of the former; but the hypotheſis which I have adopted, added to the allowed high antiquity of the Indian nation, does not always admit of my doing this. It ſhould be

* See Quinti Curtii, lib. iii. cap. 3.

remembered, alſo, that the Deity, out of his indulgence to the weakneſs of human nature, permitted the Hebrew nation to retain in their ritual a few of the ſacred ſymbols of their Aſiatic neighbours; as, for inſtance, that of *fire*, ſanctifying the ſymbol by its adoption into a nobler and purer ſyſtem of devotion. In truth, the rod of Moſes was originally the paſtoral wand with which he guided his flock; from thoſe flocks he was taken to be the paſtor of Iſrael; with that ſimple inſtrument he was enabled, by Jehovah, to awe the ſovereign of Egypt, and to confound the magicians oppoſed to him. Thoſe magicians, indeed, had their rods, ſuch as we have deſcribed peculiar to their iniquitous profeſſion; but that of Moſes, by annihilating the others, proved at once the ſuperiority of its origin, and the irreſiſtible might of him under whoſe auſpices it was employed. Aaron, alſo, had his peculiar rod, that bloſſomed, was ſolemnly depoſited in the ark, and, on all ſolemn occaſions, ornamented the hand of the high prieſt of the Jewiſh nation. The heads of all the tribes had alſo their reſpective rods; but theſe are to be conſidered rather as badges of diſtinction than as ſacred ſymbols;

ſymbols; for *virga* is frequently in Scripture uſed in the ſenſe of ſceptre.

The Druids, alſo, wore on their heads a tiara of linen, very much reſembling, in form, that of the Brahmins, and which, in the preceding volume, it has been obſerved, conſiſted of a piece of muſlin, many yards in length; and, as every thing in their worſhip had an alluſion to the ſun and planets, rolled round in form of a turban, to imitate the convolutions of the orbs. The Egyptian prieſts performing the ſacrifice to the ſun, repreſented in one of the plates of the ſecond volume of this work, wear on their heads this tiara, which riſes in the form of a *cone;* in Aſiatic mythology, a conſtant emblem of the ſun. The high prieſt of the Jewiſh nation wore a tiara of this kind, which was called *cidaris*; but, to prevent any miſtaken alluſion to the ſolar worſhip, a golden plate was placed on the front of it, on which was conſpicuouſly engraven the awful name of Jehovah. Theſe parts of the ancient dreſs and ornaments of the Aſiatic prieſts are viſible in the *croſier* and *mitre* of the epiſcopal order of Europe, now ſanctified by their uſe in the ſervice of that God who made the ſun and all the hoſt of heaven.

White

White being univerſally eſteemed in Aſia to be the emblem of purity, that purity which a thouſand ablutions and ceremonial purgations were intended to inculcate, as well for the ſake of religion as of health, in regions bordering on the torrid zone, in veſtments of that colour, the prieſts of India, Perſia, and Egypt, conſtantly officiated at the altar of Deity. The ſagus, or holy veſture, of the ſacrificing Druid was alſo invariably white; their oracular horſes, and the ſteers devoted to the ſacrificial knife, were obliged to be of the ſame colour. The greater part of the habiliments of the Jewiſh high-prieſt conſiſted of the fineſt white linen; the dreſs of the higheſt claſs of the ſacerdotal order of this day is white; nor can any veſture be imagined more proper for man when he approaches the ſpotleſs ſhrine of a Deity, whoſe eyes are too pure to behold iniquity. Before we quit this ſubject, it is worthy of obſervation, that, although we know the ſacred tunic of the Druids, when engaged in religious rites, was white; yet it is not in our power exactly to aſcertain the compoſition of that tunic; it was moſt probably of linen, but that article they could only have from the Eaſt, where it was cultivated, and formed a branch of lu-

crative commerce in the earliest ages. The manufacture of linen was not introduced into Britain till the time of the Romans, and that valuable commodity, therefore, must have been brought hither by the Phœnician traders in exchange for the tin of the Cassiterides. Of that commerce I shall speak extensively in the succeeding section.

FINALLY, THE CIRCLE AND THE CRESCENT, THE FORMER THE PECULIAR CHARACTERISTIC SYMBOL OF BRAHMA, THE LATTER THAT OF SEEVA, WERE CONSPICUOUS ORNAMENTS OF THE SACERDOTAL ORDER OF ANCIENT BRITAIN.

ONE of the four hands of the Indian Deity Brahma, in all pictures and sculptures, is invariably decorated with a circle, which has already been declared to be the mystic emblem of revolving cycles, and often of the grand round of eternity itself.* The circular form in which the Druids delighted to erect not only their sacred but other edifices, their

* See Sonnerat's Voyages, p. 11. Calcutta, octavo edition.

circular

circular mode of adoration, the tremendous circle ufed in magical incantation, and fo effentially neceffary to the defigns of the forceror, that, without that circle duly defcribed, no fuccefs attended his moft elaborate efforts to conjure up from Erebus the fubject dæmon; —all thefe added to various other facts before-enumerated, demonftrate their frequent ufe of and fupreme veneration for this Indian fymbol.

On the ancient gold coins found in the year 1749, in the middle of the ridge of Karnbre-Hill, in Cornwall, thus denominated from the multitude of karns ftill vifible upon it, coins, which, I conceive, are fatisfactorily proved by Dr. Borlafe to bear the ftamp of the rude Britifh mint in times coæval with the Druid power in thefe iflands, among other fymbols immediately referring to the Sabian worfhip of that fect, the circle, or wheel, conftantly occurs, together with round balls, ftrung in rows, like beads or pearls, and rings pierced like the difcus, which exhibits the exact refemblance of the chakra of Brahma. The more prominent object on all is the horfe, which Dr. Borlafe, impreffed with the idea of the fighting-chariots of the old Britons, takes to be the horfe attached to the Effeda, de-

fignated

ſignated by the wheel. But as theſe coins were found on ſo ſecluded and conſecrated a ſpot, and have every mark of remote antiquity, I am of opinion, that the horſe of the ſun was intended by it, that ſun of whoſe orb the wheel and the circle were the unvarying ſymbols; and I am the rather inclined to indulge this opinion, on account of the occurrence of another ſymbol upon theſe coins, certainly much more connected with the rites of Druidiſm than the din of battle. It is the LUNAR CRESCENT, on the conſideration of which, as a ſymbol of that order, I muſt now enter.

The creſcent conſtantly adorns the image of Seeva, when accurately deſigned by the Indian artiſt. It is engraved on his forehead, and is probably intended to be alluſive to his mythological union in character with Chandra, the moon perſonified. Now Seeva's more general appellation in India, is Eſwara, and the remarkable ſimilitude as well between the names as characters of Oſiris and Iſis, of Egypt, and the Eſwara and Iſa, of India, has been repeatedly pointed out. Iſis generally bears on her head the lunar creſcent, and the Greeks, imitating the Egyptians, placed that creſcent on the head of Diana, particularly her

her whom they denominated Diana Lucifera. Various ſtatues of the latter deities may be ſeen thus ornamented in Mountfaucon's Antiquities. Eſwara, however, it ſhould be obſerved in the complicated Indian mythology, is not *married* to Iſa, in her lunar capacity, as Oſiris is to Iſis, in the Egyptian; for Chandra ſhines to the Indians a male divinity; Seeva, or Eſwara, means properly the *ſolar fire*, that fire which deſtroys and regenerates, that fire a vaſe of which he conſtantly bears in one of his hands; and the lunar light being but the reflection of the ſun's, in that manner the character of the latter is, as it were, neceſſarily abſorbed in the mythological character of the former. On this account Seeva is decorated with the creſcent; and hence, in the Bhagvat Geeta, he is called "the God with the creſcent at Benares."*

The Druids, on their great feſtivals, wore on their garments, or carried in their hands, a creſcent of gold, ſilver, or other metal. This ornament has long glittered on the banners of the Eaſt, the auſpicious emblem of riſing power and expanding glory; but, in that ſignification the creſcent could ſcarcely be appli-

* Bhagvat Geeta, p. 81.

cable

cable to the ſequeſtered Druids. The uſe of it, therefore, can only be conſidered as a cuſtom, originating in a ſyſtem of aſtronomical ſuperſtition, like that to which the Brahmins and the Druids were devoted, who attended with equal anxiety to the viciſſitudes of that orb; and by her motions regulated their moſt ſacred feſtivals. It was when the moon was *ſix days old*, according to Pliny,* that the latter marched in ſolemn proceſſion to gather the hallowed miſletoe; and it was from that preciſe period, every thirtieth year, that they began to count anew the months and years which formed their celebrated cycle of that duration. In the ſecond volume of Mountfaucon's Antiquities, oppoſite page 276, there is a ſculpture that remarkably illuſtrates this relation of Pliny. It is on a baſs-relief, found at Autun, and repreſents the Archimagus, bearing the ſceptre, as head of his order, and crowned with a garland of oaken leaves, with another Druid, not thus decorated, approaching him, and diſplaying in his right hand a creſcent of the ſize of the moon, when ſix days old. By the aſpect and poſture of the latter, he ſeems to be ſome Druid aſtronomer, in the

* Plinii Nat. Hiſt. lib. xxv. cap. 44.

act of informing his chief that the day of that high festivity was arrived, on which either the misletoe was to be cut, or the new period to commence its revolution. On the Karnbre coins it repeatedly occurs, and sometimes two or three crescents are seen on the same coin.

I cannot conclude this final head of the extensive parallel which has now been drawn between the Druid and Indian superstitions, without observing that there is another kind of circle repeatedly occurring among the stone monuments of the Druids, that of the *ellipsis*, which can scarcely fail of impressing the mind, that seriously reflects on all the proofs of their wisdom previously enumerated, that they were so far advanced in astronomy as to have known the elliptical courses described, in their revolution, by the heavenly bodies, a circumstance not suspected in modern Europe till the time of the ingenious Kepler, who was as great a geometrician as an astronomer. The hypothesis of Kepler, however, was by no means at first generally believed by astronomers, till Cassini and Newton, by their still profounder researches in philosophy, placed the matter beyond the possibility of doubt. This their veneration for the astronomical

ſymbol of the creſcent may be alſo regarded as an additional proof that thoſe creſcent-like temples, in Angleſea and Orkney, which ſome have miſtaken for amphitheatres, were really *temples to the moon.*

THE GENERAL RESULT OF THE PRECEDING OBSERVATIONS.

FROM the evidence above ſubmitted to the candid reader, he will be able to form his own judgment concerning the truth or futility of the original propoſition with which I ſet out, viz. that a colony of prieſts, profeſſing the Brahmin religion, and educated in the great ſchool of Babylon, actually emigrated, in the moſt early periods, from Aſia, with the Japhetic tribes who eſtabliſhed themſelves in Europe. To ſtate preciſely the exact æra of that migration is impoſſible at this diſtance of time; but, from the evident mixture of the leading principles and peculiar rites of the Sabian idolatry with thoſe of the pure patriarchal theology, it muſt have happened after the period in which Belus and his deſcendants, the great corruptors of the Noachic ſyſtem of faith, had introduced thoſe idolatries

latries among their ſubjects of the Greater Aſia.

The Indians, at that time, formed a diſtinguiſhed part of the Perſian empire; for we have ſeen that their firſt dynaſty, commencing under an iniquitous prince named Bali, deſtroyed by the burſting of a marble pillar at the very moment he was blaſpheming his Maker, ſate on the throne of Perſia before the whole nation croſſed the Indus, never to return. This general migration probably took place immediately after that fatal event, which ſo forcibly points to us, under the veil of Eaſtern mythology, the deſtruction of Babel, and the conſequent diſperſion. The Hébrew chronology places the diſperſion, or, at leaſt, the birth of Peleg, (at which period the Scriptures aſſert that event to have taken place,) in the 101ſt year after the flood; but, as that period ſeems too early in poſt-diluvian annals for ſo great an increaſe of the human ſpecies to have taken place, as muſt be ſuppoſed on the hypotheſis of a vaſt empire formed, and Aſia overflowing with numbers, and as we may without impiety embrace a ſyſtem of chronology leſs perplexing to that hypotheſis, ſo many learned men have adopted the Samaritan chronology, which computes

putes that event to have taken place about the 400th year after the flood. By this rational mode of computation, a variety of difficulties, otherwife fcarcely furmountable, are got over. The remembrance of the grand diffolution might by that time have grown more faint in their minds, and their horrors fo far abated, that they may, with lefs outrage to probability, be fuppofed capable of erecting a tower to brave the power of the Deity, who, in his wrath, had deluged the former guilty world; and the earth itfelf, by the powerful action of the fun and winds during this extended interval, better prepared in every region to receive the fwarming multitudes that were now defcending from the overcharged plains of Shinar, and all the mountainous regions of Afia, to the abodes deftined for them by Providence. In adopting this, which appears to me the more plaufible fyftem, I would by no means be underftood to intimate that no partial migration towards the countries nearer the eaftern limits of the world, previoufly to the grand difperfion, might have taken place: on the contrary, I am very much inclined to believe that Noah himfelf, who lived 350 years after the flood, attended by the more virtuous of his de-

 fcendants,

fcendants, difgufted with the increafing idolatries of Shinar, did actually retire from that polluted plain, and lay the foundation of the great empires of India and China, as contended for by Raleigh and Shuckford; though their hypothefis of the ark, refting on the Indian Caucafus, cannot, confiftently with the facred writings, be maintained. One of my principal inducements for this belief is, that the pious patriarch is by this means removed from all participation in the counfels of that nefarious race, who after the fignal deliverance of their great anceftor from a watery grave, dared, by that erection of Babel, fo atrocioufly to infult the power and providence of the Moft High. But this fubject, and others connected with it, will be hereafter difcuffed more at large in their proper place, the Indian Hiftory; and are here only noticed as preparatory to future ftrictures in this volume on the Inftitutes of Menu, which in the main, may be confidered as the work of that primæval legiflator.

The fum, therefore, of the preceding remarks is, that the great outlines of the Brahmin creed of faith, confifting of an heterogeneous mixture of the principles of the true and falfe religion, were formed in the fchool

of

of Chaldæa before they left Shinar: that after the dispersion, pursuing the decrees of Providence in the peopling of the world, they migrated from Persia, and the country in its neighbourhood, to regions still nearer the rising sun; bearing with them, across the Indus, the new-formed code of religious and political laws, afterwards enlarged, purified, and accommodated to their situation in a different region; a region in which innumerable ablutions and other local superstitions were indispensable: that they were still divided into many sects bearing the name of Brahma, Veeshnu, Seeva, and Buddha; and that Thibet, the highest and most northern region of India, was peopled with Brahmins of the sect of the last-mentioned holy personage, who appears from indubitable evidence to be the Mercury of the west: that these priests spread themselves widely through the northern regions of Asia, even to Siberia itself; and, gradually mingling with the great body of the Celtic tribes who pursued their journey to the extremity of Europe, finally established the Druid, that is, Brahmin, system of superstition in ancient Britain.

This, I contend, was the first Oriental colony settled in these islands. In the course of

 ages,

ages, their extenſive commerce led hither Phœnician colonies in queſt of that tin which they exchanged for the fine linen and rich gems of India. The Phœnicians, whoſe anceſtors were educated in the ſame original ſchool with the Brahmins, ſuffered not the ardour of Aſiatic ſuperſtition to ſubſide, but engrafted upon it the worſhip of the Tyrian Hercules, and other rites of that ancient nation. How aſtoniſhingly great that commerce was, and of what nature thoſe rites were, are points which will be amply diſcuſſed in the Diſſertation that follows.

END OF THE DISSERTATION ON THE ORIGIN OF THE DRUIDS.

INDIAN ANTIQUITIES:

VOL. VI.

PART II.

A

DISSERTATION

ON THE

COMMERCE CARRIED ON IN VERY REMOTE AGES

BY THE

PHŒNICIANS, CARTHAGINIANS, AND GREEKS,

WITH THE

BRITISH ISLANDS,

FOR THEIR

ANCIENT STAPLE OF TIN;

AND ON THEIR

EXTENSIVE BARTER OF THAT COMMODITY FOR THOSE OF THE INDIAN CONTINENT:

THE WHOLE CONFIRMED BY

EXTRACTS FROM THE INSTITUTES OF MENU,

AND INTERSPERSED WITH

STRICTURES ON THE ORIGIN AND PROGRESS

OF

NAVIGATION

AND

SHIP-BUILDING IN THE EAST.

A

DISSERTATION, &c.

GENERAL ARGUMENT.

The Hercules of Tyre probably the ſame Perſonage as the Chaldean and Indian Belus.—Hercules, under the Name of Melicartus, aſſerted by the Ancients to have firſt explored the Caſſiterides for Tin.—And the Name BELERIUM, *in Conſequence, given by the ancient Geographers to the weſtern Extremity of Cornwall.—A retroſpective Survey taken of the Sciences and Commerce for which Phœnicia was moſt celebrated.—Some Account of their Trade to Spain, and the immenſe Riches anciently obtained from the Mines of that Country.—The Bullion of Spain tranſported in Phœnician Veſſels by Way of the Mediterranean and Red Seas to India.—Their Communication from Gadira, the modern Cadiz, with the Britiſh Iſlands.—An Account of*

of the Tin-Mines of Cornwall, of the different Kinds of Ore found there by the Miners, and their Method of ſmelting and refining it; with a Hiſtory of the Tin-Trade, during thoſe moſt ancient Periods.—Its Importance to the Country at large inſiſted on, and the Policy and Wiſdom of the Court of Directors in reviving this intereſting Branch of Britiſh Commerce with India, ſtated as the juſt Subject of national Applauſe.—The ſucceſſive Voyages undertaken by the Carthaginians and Greeks to Britain, on the ſame Errand, detailed.—The principal Articles that formed the ancient Commerce of Egypt and Perſia enumerated.—The Origin and gradual Progreſs of the Science of Navigation and Ship-Building in Aſia.

I SHALL commence this Diſſertation and the obſervations which I have to offer relative to the ancient commerce carried on between the natives of this iſland and thoſe of Aſia, but more particularly the Phœnicians, by informing the reader, that the oldeſt claſſical appellation which we have for the extreme weſtern point of Cornwall, called by

us the *Land's End*, is BELERIUM, mifpelt indeed Bolerium in Ptolemy's Geography,* but reftored to its right orthography by Diodorus Siculus,† who writes the word Belerium. Ancient Britifh writers of the firft eminence tranflate this word, "the Promontory of Hercules," and both the original term and the tranflation bring back to our recollection that firft Affyrian and Indian Belus, who, a celebrated Pagan writer, even the wife Cicero himfelf, affirms, was the true Hercules. Now that Hercules was the founder of Tyre; and the Tyrians themfelves, in the time of Herodotus,‡ boafted that their city was then two thoufand three hundred years old, which account, though exaggerated by a few centuries, is much nearer the truth than the vaunted origin affigned to moft of the great cities of Afia, and is in a great degree confonant with the hypothefis here contended for.

That hypothefis is ftill more ftrongly confirmed by a retrofpective glance on the mode of fuperftition predominant in Tyre; for the two principal deities, anciently worfhipped in

* See Ptolomæi Geograph. lib. iii. cap. 3.
† Diod. Sic. lib. v. cap. 22.
‡ Ibid. lib. ii. cap. 43.

Phœnicia,

Phœnicia, were the Sun and Moon, the one under the name of Baal, or Belus, whoſe ſymbol was fire, ſo congenial with the Bealtine, or fires of Belus, in theſe iſlands, diſcourſed of above, and Aſtarte, the Aſhtaroth of Scripture, who was repreſented, in the great temple of Hercules at that city, under the form of a female with the horns of a bull placed upon her head, and between them a precious gem, of great magnitude and ſplendor, which by night illumined the whole temple. Lucian, who relates this fact, calls that gem λυχνις, by ſome thought to mean the carbuncle, a precious ſtone fabled to ſhine brighteſt in darkneſs, and therefore the proper ornament of an idol intended to repreſent the ſilver empreſs of the night.

Another corroborative circumſtance is, that the Phœnician mythological hiſtory, according to Selden, enumerates no leſs than three different Baals; firſt, Baalſamen, which ſignifies the *Lord of Heaven*, and means, in an appropriate ſenſe, the Sun; ſecondly, Cronus, or Baal; and, thirdly, Zeus Baal, or Jupiter Belus. Theſe are probably the reſpective nominal heads of the ſolar and other dynaſties of that name, eſtabliſhed in the earlieſt ages on the imperial thrones of Aſia, and, doubt-

3 leſs,

lefs, all have immediate reference to and connection with the oldeft or Affyrian Belus, canonized in the Sun, the great conqueror of the land and navigator of the ocean. The colonies that failed to diftant fhores affumed the renowned name of the founder, and imparted it with the Phœnician worfhip to the regions and people which they vifited.

Another name of the Tyrian Hercules was Melicartus, from Melek-carthe, which Bochart tranflates, *King of the City*,* and it is exprefsly afferted by Pliny, that Melicartus (corruptly written in our copies Midacritus) firft brought tin from the ifland Caffiteris;† a Greek word which has exactly the fame fignification with Baratanac, probably a tranflation of it, for it means the *tin ifland*; but to what particular part of this remote country from Tyre they alluded by that term fhall be more fully explained hereafter.

The principles of navigation, and of its fifter aftronomy, are univerfally afcribed by the ancients to the Phœnicians. We are informed by Sanchoniatho, in a fragment extant in Eufebius,‡ that Ousous, one of the

* Bochart's Canaan, p. 709.

† Vide Plinii Nat. Hift. lib. vii. cap. 56.

‡ Præparatio Evangelica, lib. i. p. 35.

moft

moſt ancient heroes of that nation, took a tree which was half-burnt, cut off the branches, and firſt ventured upon the vaſt ocean. This aſſertion comes well enough from an atheiſtical Pagan writer, who diſcarded all belief of the deluge and the veſſel of Noah; but the ſons of the holy patriarch who witneſſed that flood, and the building, according to juſt geometrical proportions, of that veſſel; thoſe who, for a whole year, had tenanted the watery deep, who had marked the fury of adverſe winds, and the violence of the raging waves, doubtleſs knew ſomething more of naval architecture and navigation than is here pretended. The authority of Moſes himſelf may be fairly urged againſt this ſtatement, for that writer expreſsly declares, that the ſons of Japhet, that is, our Gomerians, in their firſt emigration from the continent of Aſia, paſſed over into the iſlands and took poſſeſſion of them: *by theſe were the iſles of the Gentiles divided in their lands*, Gen. x. 5. This evidently confirms the hypotheſis on which the Hiſtory of Hindoſtan proceeds, that navigation, like moſt other ſciences, was of ante-diluvian original, the principles of which were known to the Noachidæ and their immediate deſcendants,

who

who ſettled in the diſtricts where the ark reſted, but all remembrance of which was in ſucceeding ages loſt by thoſe who emigrated to regions very remote from that favoured portion of Aſia. If this had not been the caſe, how came it to paſs, that, for many centuries afterward, the light of riſing ſcience, and all the principles as well as practice of the arts, generally deemed uſeful, flowed thence, as from a common centre, to illuminate diſtant nations, ſunk in the groſſeſt ignorance and barbarity?

Not leſs deciſive is the voice of Pagan antiquity, in referring to that enterprizing race the invention of aſtronomy, and particularly of the conſtellation which we denominate the Leſſer Bear, on the point of whoſe tail on the ſphere is fixed the pole-ſtar, that ſtar, whoſe brilliant and ſteady light, emaning from the centre of the arctic circle, ſerved and ſtill does ſerve as an unerring guide to thoſe whom conqueſt or commerce induce to traverſe the pathleſs ocean. The Greeks, indeed, invading the rights of an older race, have attributed to Thales the honour of firſt claſſing together the ſtars in this aſteriſm; but its prior name of Phœnice, frequently beſtowed upon it even by the Greeks them-

ſelves, is a ſufficient refutation of this unjuſt claim.

To the particular cultivation of theſe ſciences and of that commerce which they extended in time to the remoteſt regions of the earth, the Phœnicians were irefiſtibly impelled by their ſituation on a narrow ſlip of land ſtretching along the ſhore of the Mediterranean Sea between the 34th and 36th degree of north latitude. Inhabiting a barren and ungrateful ſoil, they were obliged, by unwearied induſtry to correct the deficiencies of nature, and by extenſive commercial enterprizes to make the abundant wealth of diſtant nations and more fertile regions their own. They ſoon began to ſend forth colonies to all the ſurrounding nations that would receive them; they eſtabliſhed an intercourſe with all the iſlands of the Mediterranean Sea, and with the principal maritime cities of Perſia, India, and Egypt. The ports of the Arabian Gulph were crowded with their veſſels; they were the general factors of that Oriental world, in the very centre of which they reſided, and all trade was carried on in Phœnician veſſels: in a word they were the BRITONS OF REMOTE ANTIQUITY.

For

For the reaſons and on the grounds already ſtated to the reader in the preceding chapter, I have ſuppoſed that the earlieſt poſt-diluvian navigators of the ocean had the knowledge and uſe of the *magnetic needle* imparted to them by the father of the renovated world, or one of the ſacred OGDOAS preſerved in the ark, which was piloted through the raging billows by means of that wonderful guide, under the guardianſhip of Divine Providence. I ſee no reaſon to retract that opinion, for it is ſcarcely credible, that without it the firſt colonies from Aſia could ever have reached in ſafety the diſtant and dangerous ſhore of Britain. By the ſame channel it probably came to the Phœnicians, who might have the art to keep it ſecret from the Greeks, as they did, for a long period, the rich ſource whence they derived that immenſe quantity of Tin with which they ſupplied the Aſiatic markets. Leaving, however, uncertain though not improbable conjecture, let us advert to what genuine hiſtory records of the gradual progreſs of the Phœnician mariners in queſt of that commodity towards the weſtern limits of Europe. The reader will pleaſe to obſerve, that I am not now tracing the footſteps of the firſt ſettlers to Britain, but of that adventurous

race of merchants who firſt imported to her ſhores the rich productions of Aſia and Africa, when population was increaſed, and kingdoms, powerful though barbarous, were formed amidſt her woody receſſes.

To the iſlands ſcattered over the Mediterranean, and the neighbouring ports of the Aſiatic continent, were probable confined the firſt rude efforts of Phœnician navigation. By degrees they grew bolder, and coaſting weſtward along the ſhore of the Mediterranean, but ſeldom daring to loſe ſight of it, they diſcovered the ſouthern point of Spain. That ſouthern point was the mountain Calpe, or modern rock of Gibraltar, ſituated on the Fretum Herculeum, or Straits of Hercules, and the ſpot on which that hero is aſſerted to have erected the famous columns which bear his name; or rather, to quit mythology, the vaſt rock of Calpe itſelf is one of thoſe columns, and the mountain Abyla, on the oppoſite coaſt of Africa, is the other. They were thought to be the extreme boundary of his voyage weſtward, and the ſtory of his opening theſe celebrated ſtraits means only that he firſt explored them, and diſcovered the paſſage through them into the Atlantic Ocean. Calpe was many centuries after-

wards

wards visited by the Moors, and called Gebel-taric; whence, according to D'Anville, is corruptly formed its modern name of Gibraltar. At the foot of the mountain they built a city, which they also called Calpe, mentioned by Strabo as a celebrated city in his time. Other ancient geographers denominate this city Cartea, or Melcarteia and Heraclea, deriving the former name from Melicartus, the latter from Hercules, the well-known appellatives of its supposed founder.* It was some time before the Phœnician navigators had courage to pass through these dangerous straits, and explore the great and untried ocean beyond it. Their eager desire, however, to add the wealth of Europe to that of Asia, getting the better of their fears, induced them, at length, to undertake the perilous voyage, and they settled their first colony beyond the straits, at the isle of Gadir, or Gades, on the western coast of Andalusia, which is the modern Cadiz.† Here they built a city very celebrated in antiquity, and erected a magnificent temple to Hercules, which was visited by Apollonius Tyanæus, and is de-

* See Bochart's Canaan, p. 682.

† Strabonis Geograph. lib. iii. p. 169, ubi supra.

 scribed

fcribed with its fplendid ornaments by his biographer Philoftratus. From this city, poffeffed of one of the moft fpacious havens in the world, the Phœnicians foon commenced with the people of that country, which abounded in mines of gold and filver, an immenfe traffic for thofe precious metals. Thefe were again exported to India, which then, as now, probably fwallowed up, as in a bottomlefs gulph, the bullion of Europe, and, in return, they received the filk of Serinda, and the fine linen and rich gems of the peninfula.

The reader who adverts folely to the prefent afpect of Spain, and the indolent character of the people, will be rather furprifed to read this account of the immenfe riches formerly dug from the bowels of that country, and the commercial exertions of the ancient inhabitants. But, in reality, no fact in hiftory can be better proved, than that mines, fcarcely lefs productive of gold and filver than thofe of Peru and Potofi, which are now the object of laborious refearch, were in thefe early periods worked, as well thofe fituated in the Montes Mariani, in Andalufia, mountains that fkirt the territory of Seville, and now called Sierra Morena, as thofe of Corduba, now Cordova, a region fo fertile in golden

golden ore, as to be called by Silius Italicus, who was a native of this country, *Aurifera Terra*,* the land that bore gold. Of this abundant wealth of the ancient Iberians, evidence may be found in the early historical pages of all the great empires of the world, that carried on any commerce with them; and, in particular, we are informed by a Greek writer of great and merited celebrity, that, when the Phœnicians first came among them, they found the inhabitants wallowing in gold and silver, and so willing to part with their riches, from their ignorance of the value of those precious metals, that they exchanged their naval commodities for such an immense weight of them, that their ships could scarcely sustain the loads which they brought away, though they used it for ballast, and made their anchors and other implements of silver†.

It is asserted, though perhaps with some degree of exaggeration, by Diodorus Siculus,‡ that when the Pyrenæan mountains, so called from the fact about to be related, were, in remote periods, on fire, owing to the incautious or criminal conduct of some shepherds,

* Silius Italicus, lib iii. verse 401.

† See Aristotle De Mirabilibus Auscult. Opera, vol. i. p. 1165.

‡ See Did. Sic. lib. v. p. 358.

in kindling a fire too near one of its foreſts, the flames burnt with ſuch fierceneſs for many days, that it ſpread itſelf almoſt over the whole ridge, and that the intenſeneſs of the heat melted the ſilver in the mines, and cauſed it to run down in rivulets along thoſe hills.

Again we are informed by the ſame reſpectable Roman writer, cited ſo often before,* that when the Carthaginians, the next in order of the ſucceſſive invaders of Spain, firſt came thither, they found ſilver in ſuch amazing plenty, that their utenſils, even their very mangers, were made of it, and their horſes ſhod with it. And Pliny mentions ſeveral rich mines of ſilver dug there by the Carthaginians, one of which called Bebel, from the finder of it, yielded Hannibal three hundred pounds of ſilver per day.†

The excellent hiſtorian Livy,‡ alſo acquaints us, that Scipio, upon his return to Rome, carried with him fourteen thouſand three hundred and forty-two pounds of ſilver, beſides an immenſe quantity of coin, clothes, corn, arms, and other valuable things. L.

* Strabo, lib. iii. p. 256.
† Ibid, lib. xxxiii. cap. 6.
‡ Liv. lib. i. ii. and iii.

Lentulus is ſaid to have brought away a ſtill much larger treaſure; to wit, forty-four thouſand pounds of ſilver, and two thouſand five hundred and fifty of gold, beſides the money which he divided among his ſoldiery. L. Manlius brought with him twelve hundred pounds of ſilver, and about thirty of gold. Corn. Lentulus, after having governed the Hither Spain two years, brought away one thouſand five hundred and fifteen pounds of gold, and of ſilver two thouſand, beſides thirty-four thouſand five hundred and fifty denarii in ready coin; whilſt his colleague brought from Farther Spain fifty thouſand pounds of ſilver.

What is ſtill more ſurpriſing, is, that theſe immenſe ſums, amounting in all to one hundred and eleven thouſand five hundred and forty-two pounds weight of ſilver, four thouſand and ninety-five of gold, beſides coin and other things of value, were obtained from that country in the ſhort ſpace of nine years; for juſt ſo much time elapſed between the firſt and the laſt of theſe Roman prætors; and not long after they had been as ſeverely pillaged, in all probability, by the Carthaginians.

The

The Phœnicians having eſtabliſhed themſelves, as well as the religious rites of their country, at the great commercial port of Gades, or Cades, were not long in making themſelves maſters of other places on the rich Iberian coaſt, equally convenient for carrying on that traffic for which they were ſo celebrated. The principal of theſe was Tarteſſus, ſituated ſtill farther weſt, and the capital of an iſland of the ſame name, formed by the two ſtreams by which the Bætis anciently emptied itſelf into the ſea, though one of them has been ſince ſtopped up. To theſe two grand emporia were brought down that river the gold, ſilver, and other valuable productions of Bætica, the modern Andaluſia, to be conveyed thence, in Phœnician *bottoms*, (to uſe a modern maritime phraſe,) to thoſe countries of the eaſt, Perſia, Aſſyria, India, and Egypt, the magnificence, luxury, and military enterprizes, of whoſe ſovereigns rendered conſtant ſupplies of thoſe precious commodities neceſſary to them.

Their own country itſelf produced many articles of ſuperior elegance, very eagerly ſought after by thoſe oſtentatious and effeminate nations of Aſia. Among theſe the

principal were the purple of Tyre, their rich tapeſtry, and the exceeding fine linen fabricated in the Phœnician looms. The glaſs of Sidon, the mother of Tyre, was another celebrated commodity exported to the countries of Aſia by the Phœnician navigators; and, in the extenſive manufacture of this curious article, they had arrived to ſuch a point of perfection, that not only plates nearly as large as any fabricated by the moderns were made in the glaſs-houſes of Sidon, from the fine ſand found on the ſhore of that city, but we alſo know, from very high authority in antiquity, that they poſſeſſed the art of giving them a variety of the moſt ſtriking and beautiful colours. The curious artificers of that nation were alſo celebrated for their ſkill in working in thoſe coſtly metals that formed the cargoes of their ſhips, and in the ivory which they obtained in abundance from the neighbouring regions of Africa. For that expenſive and beautiful dye above-mentioned, which rendered the Tyrians famous over all the world, and which at this day is for its tranſcendent excellence appropriated to adorn the robes of princes and magiſtrates, they are ſaid to have been indebted to mere accident. A ſhepherd's dog, incited by hunger to range the

the fea-fhore, near that city, feized with his teeth the fhell of the fifh called MUREX, which, breaking in his mouth, ftained it of the colour fo much admired. The genius of that mercantile people took advantage of the accident, and, collecting a quantity of thofe fhells, impreffed the colour obtained from them on the ftuffs fabricated by them; which foon became in general requeft throughout the Eaft, efpecially at the courts of princes. This fpecies of purple fifh is faid to have been peculiar to the fhore of Tyre, and is thought to be extinct: at leaft it is not now to be found there. The antiquity of the difcovery is evident, from this colour being fo particularly mentioned both in the Mofaic writings and in Homer.* The aftonifhing perfection at which they had arrived, in the working in metals and ivory, is demonftrated by the fumptuous defigns of that kind undertaken and finifhed by the artifts of that nation in the temple of Jerufalem, and in the palace of the magnificent Solomon; the former abounding with emblematical devices in caft or fculptured gold, and the latter

* Confult Exodus, chap. xxv. v. 4. and Homer's Iliad, lib. vi. v. 219.

adorned

adorned with that famous ivory throne, inlaid with pure gold, of which Scripture itself declares *the like had not been made in any nation.** For proof of their great advance in the elegant arts of engraving and sculpture, not less than of their prodigious wealth, we need not go farther than the temple of *Hercules, in their* own city of Tyre, which was not less remarkable for the superb mythological devices, the egg of creation, the nymphæa, and the serpent, that adorned its walls, than for those two magnificent columns, the one of massy gold, the other consisting of a solid emerald, which were seen and described by Herodotus, on his visit to that city; the latter of which, he asserts, by night, illuminated the whole of that vast fabric.†

Freighted with the valuable articles of commerce above enumerated, but chiefly with gold and silver in ingots, which India ever ingulphed, or formed into ornamental vases for the use of the temples and palaces of Asia, the Phœnician ships sailed directly up the Mediterranean to a port situated on its most southern extremity, and nearest the Arabian Gulph, called in the Itinerary of Antoninus

* 1 Kings, chap. x. v. 20.

† Herodot. lib. ii. p. 108.

Rhinocorura,

Rhinocorura. It is remarkable, that this important haven is not ſo much as mentioned by ſo accurate a writer as D'Anville, in his account of Idumæa, though Raphia the modern Refah, in its neighbourhood, is particularized for an event of far leſs moment in the annals of ancient hiſtory.* Hence they were conveyed by land-carriage to Arſinoe or Suez, the firſt port on the Arabian Gulph; and, being there re-ſhipped, were tranſported down the weſtern ſhore of that gulph and through the ſtraits of Babelmandeb, along the coaſts of Arabia Felix and Deſerta, and the maritime provinces of Perſia, to the Gulph of Cambay and the continent of India, where they were landed either at Patala, the preſent Tatta, ſituated at the mouth of the Indus, or Barygaza, the preſent Baroach. Having taken this tranſient view of the general route purſued by the Phœnician navigators to India, previous to their diſcovery of the Caſſiterides, and the weſtern coaſt of Britain, we muſt return to their flouriſhing colonies of Gades and Tarteſſus on the coaſt of Spain, to trace the gradual ſteps which led to that Diſcovery.

* See D'Anville's Ancient Geography, vol. i. p. 405.

A SHORT HISTORY OF THE COMMERCE ANCIENTLY CARRIED ON BETWEEN PHŒNICIA AND THE BRITISH ISLES, AND BY THE PHŒNICIANS TO THE EAST, FOR TIN.

This valuable article of commerce owes its name to an Oriental word, intended to denote the appearance which it bore to those Asiatic traders who first explored for tin the mines of the Cassiterides and Cornwall; for, when brought in its crude state from those mines, it is of a dark colour, and, when washed, resembles slime or mud. Pliny and other ancient naturalists denominate it *plumbum album*, white lead, and, in truth, lead and silver are said by the chemist to enter largely into the composition of this ore. We read of no other country that anciently produced tin, at least, in such abundance and purity as the British isles, nor of any people who extensively traded in it, except the Phœnicians; and that trade must have commenced early indeed, since it is enumerated among other metals that passed through the purifying fire in

in the Pentateuch of Mofes,* which cannot be dated lefs than 1400 years before Chrift. It is alfo mentioned by Homer,† who had too accurate a knowledge of the progreffive improvement of mankind in arts and fciences to affign any difcoveries to an improper age. But, when thofe mines are well examined, they exhibit internal teftimony of the remote, I had almoft faid the incalculable, period at which they have been wrought; for, in digging to the depth of fifty fathom, the miners frequently meet with large timbers ftill entire. Thefe are vulgarly fuppofed to have been depofited there by the waters of the deluge: but that idea tends to violate M. De Luc's rational hypothefis, which fuppofes that deluge to have been effected by the finking down of the ancient continents; and, without going quite fo far back in the annals of time, we may reafonably enough conclude them to have been left there by Phœnician workmen, the props and pillars of the exhaufted mines, efpecially when we read, in the fame author, that pick-axes, brafs nails, and other utenfils,

* Numbers, chap. xxxi. v. 22.

† Homer's Iliad, lib. ii. v. 25.

are found, at the greateſt depths, intermixed with thoſe timbers.*

Tin is itſelf ſo beautiful a metal, forms ſuch elegant domeſtic utenſils, the moſt elegant next to ſilver, and in the various proceſſes it undergoes by fire makes ſo conſiderable an ingredient in other manufactures, that the ſolicitude of all nations, and eſpecially thoſe addicted to commerce, to obtain it, is by no means to be wondered at. The great uſe indeed of tin, and the preparations made from it in the various branches of trade and manufactures, particularly in painting, gilding, and pottery, as well as in the ſcience of chemiſtry, and anciently in that of medicine, though, from its poiſonous qualities, generally and juſtly rejected by the modern practitioner, is too well known to be here inſiſted on. The Tyrians themſelves are ſuppoſed, by ſolutions of this metal, to have greatly enhanced and fixed the beautiful colour of their purple dye,† and our own manufactured broad-cloth is affirmed to owe its decided ſuperiority in the markets of Europe to its being died *in the grain*, as it is called, in

* See Childrey's Natural Hiſtory, p. 8.

† See Pryce's Mineralogia Cornubienſis, p. 17.

liquids, where this metal has formed a principal ingredient.

There is a very clear and particular account given in the Philofophical Tranfactions of the method of obtaining and preparing this metal in the mines of Cornwall, which, though too full of technical phrafes, known only on the fpot, to be inferted at length, may yet be acceptable to the mercantile reader, in the abridgement which is here prefented to him.

The ore is only to be obtained by the moft elaborate exertions of the miner. The veins defcend to very great depths, fometimes to the diftance of fixty feet from the furface, and it is often found imbedded in rocks, fcarcely penetrable by the tools of the workmen. It is alfo a labour of extreme hazard, from the arfenic with which tin is ftrongly impregnated; and fulphureous damps and malignant vapours, exhaled around him, often interrupt his progrefs through thofe regions of darknefs and peril. Superftition has added to the terrors of the fcene, for, to ufe the exprefs words of my author, "The labourers tell ftories of fprights of *fmall people*, as they call them; and, that when the damp arifes from the fubterraneous vaults, they hear ftrange noifes,

noiſes, horrid knockings, and fearful hammerings. Theſe damps render many lame, and kill others outright, without any viſible hurt upon them."*

The ore is differently denominated as it is found in its more pure or mixed ſtate. That which is called *boll* is properly the *mine-tin*, as it is obtained from the load, or vein, and it is uſually dug up in grains or chryſtals of a black colour, the blacker the richer, and in lumps of various magnitude. *Shode-tin* is that which is mixed with ſtony and earthy matter, found in maſſes of much larger ſize, and in the immediate vicinity of the vein. The *ſtream-tin* ore is a name given to particles of the mineral, broken off from the *load*, running through high mountainous regions, by the waters of the deluge (ſay the miners,) or by other impetuous floods, and carried by the violence of the ſtream into deep valleys at a great diſtance. There, collected into heaps, they have, in different places, formed ſtrata of conſiderable depth and breadth, and lie intermixed with the gravel and clay which was torn away with them from their original bed. The fragments are found in the form of

* Dr. Morret on the Corniſh mines, in Philoſophical Tranſactions Abridged, vol. ii. p. 572.

ſmall pyramids, of various planes, and are of different ſizes, from the bigneſs of a walnut to the fineſt ſand. Of this ſort, principally, well waſhed, ſtamped, and purified by repeated fuſion, is made the fineſt *grain tin*, and its ſuperiority to the metal dug from the mine ariſes from its being free from the mundic, and other mineral ſubſtances, which generally impregnate and contaminate the latter.

Having diſcuſſed the various kinds of this metal in its original ſtate, we come to their mode of preparing, or, as the miners call it, *dreſſing*, the tin. When the ore is dug out and landed, and the larger maſſes are broken by men appointed to that duty, it is brought on horſes, to the ſtamping-mills; where, being placed in a great wooden receiver, called the *coffer*, it is ground to ſmall ſand by maſſy iron weights, faſtened to the ends of ſtrong beams of timber. Theſe timbers are called *lifters*, are made of heart of oak, eight or nine feet in length, and being raiſed up and depreſſed by means of a water-wheel, are precipitated down with prodigious force on the matter to be pulverized. The ore, thus reduced to powder, is, by an ingenious proceſs, particularly deſcribed in the paper referred

to,

to, waſhed out of the *coffer* into a long and deep trench, cut in the floor, called, *the launder,* ſtopped only with turf at one end, through which the water gradually oozes away, while the ore itſelf, purged of its impurities, ſubſides and ſettles at the bottom. The ſand and gravelly particles, which, being lighter than the ore, remain uppermoſt, being removed, the ore is repeatedly waſhed and cleanſed, and in the end is ſent to the ſmelting, or, as with more propriety they term it, the *burning-houſe.* There, being as repeatedly ſubjected to the fire to free it from the mundic and other foreign ſubſtances, ſtill intimately adhering to the ore, and afterwards, paſſing through the more intenſe heat of the *refining-fire*, where all its remaining droſs is ſkimmed off, the burning maſs is poured into moulds, holding exactly three hundred and twenty pounds weight; and, being left to cool, it is, in that ſtate, called *block-tin.* Before they are quite cold, the blocks are ſtamped with the houſe-mark of the ſmelters, a pelican, a plume of feathers, or ſome ſuch device, in proof of the genuineneſs of the metal; they are then weighed, numbered, and ſent to the neareſt town that has the privilege of coining to be aſſayed, and to receive

 the

the farther impreſſion of the dutchy ſeal, which bears a lion rampant, the arms of Richard Earl of Cornwall, without which impreſſion it cannot become an article of merchandize, domeſtic or foreign. This is called the *coinage* of the tin, and every one hundred weight of tin thus coined, by ancient uſage, pays a duty of four ſhillings to the Duke, producing a vaſt, though of neceſſity a varying, income to the heir-apparent of the Britiſh crown; an income, however, that muſt conſtantly increaſe, as new channels for the exportation of this uſeful article are diſcovered, or the old ones enlarged by the merchants of England, in their private or collective capacity; a circumſtance which proves the obligation of the preſent illuſtrious poſſeſſor of its revenues, to the laudable exertions of the preſent enlightened Court of Eaſt India Directors, to revive that important branch of ancient commerce with Aſia.

The towns appointed for the coinage of tin were anciently only four in number, ſituated in thoſe diſtricts of the county which were conſidered moſt convenient for the tinners, by name Leſkard, Leſtwithiel, Truro, and Helſton. The neareſt of theſe, however, was found too far diſtant from the tinners on its

weſtern extremity; and, for their accommodation, Charles the Second added Penzance. To one or other of theſe places the tin is brought on the four great quarterly feſtivals of the year, and ſo great has the conſumption increaſed, that though, when Carew wrote his volume, the total annual amount of the tin ſold did not exceed 40,000*l.* it has of late years riſen to near 200,000*l.*—Gough's new edition of Camden, p. 10.

The important light in which the Britiſh legiſlature have ever regarded this national ſource of induſtry and wealth, in periods long antecedent to thoſe in which our woollen manufactures came to be in ſuch high eſtimation in the markets of Europe, the grand STAPLE commodity of the country, is conſpicuouſly evident in the great number of immunities and charters granted, at different æras, by Engliſh kings and parliaments, to the inhabitants of this weſtern province, by way of encouragement to them, to direct their whole attention to the native riches treaſured in the boſom of their favoured country; immunities ſo various, and charters ſo extenſive in their conceſſions, that this part of Cornwall ſeems, as it were, a ſeparate kingdom, governed by a parliament of its own,

and ſubject to a juriſdiction peculiarly calculated for the convenience and comfort of the natives. The chief power in theſe diſtricts is veſted in an officer called the lord-warden of the ſtannaries, who is ſupreme in law and equity, in caſes that affect not the life of the ſubject, and from his ſentence there is no appeal but to the Duke of Cornwall, in council, and, in caſe of the death or minority of that prince, to the crown.

Having taken this general ſurvey of the method of exploring and preparing, for the public market, the tin found in the mines of Cornwall, having alſo given the reader ſome idea of the importance of this branch of trade to the kingdom, as well as of the quantity of metal coined in that weſtern county, a ſurvey, however, only introductory to more particular and detailed ſtatements hereafter, it is now neceſſary that we ſhould revert our eye to the two infant colonies which we have ſeen the Phœnicians were able to eſtabliſh at Gades, or Gadira, on the Fretum Herculeum, and at the ſtill more weſtern city of Tarteſſus. The account which I have above given, from ancient authors of the greateſt authenticity, ſuppoſes the gold and ſilver mines of Bætica already explored and wrought, and the metal found

found in them, as having paſſed through the ſmelting and refining-houſe in order for exportation, previous to the arrival of the Phœnicians on that coaſt. This circumſtance exhibits very forcible proof of the rapid progreſs made by the Celtic colonies, who eſtabliſhed themſelves in Spain in the ſcience of metallurgy, and without admitting all the romantic claims made by the hiſtorians of that nation, who inſiſt upon it, that their empire was founded by Tubal, the fifth ſon of Japhet, about the one hundred and fortieth year after the flood,* full credit may be allowed the firſt poſt-diluvian ſettlers, according to the hypotheſis of theſe volumes, for carrying away with them from Shinar a conſiderable portion of information in a ſcience which made the ante-diluvian Tubal-Cain ſo renowned in his generation, and the remembrance of which, doubtleſs, was not wholly eraſed from the minds of the Noachidæ. To thoſe, however, who may pertinaciouſly reject our reaſonable hypotheſis, other cauſes of early improvement in that laborious branch of ſcience, will, upon reflection, without difficulty, be acceded to, as for inſtance, the accidental burning of vaſt

* Vide Sanchoniatho in Beroſus, and Joſephi Antiq. Judaic. lib. i. cap. 3.

foreſts,

forefts, which hiftory afferts was the cafe with thofe of the great Pyrenean range which diffolved the metals then lying nearer the furface of the earth, or fires kindled on the fhore by fhipwrecked mariners for the fake of warming themfelves, or dreffing their provifions, which might eafily have happened on the Cornifh fhore, where the tin-ore, according to Dr. Borlafe,* is frequently wafhed down from the high hills, whofe fummits, or fides, have been bared by the violence of tempefts and mountain torrents, or broken by fhocks of thunder.

It was not only gold and filver for the production of which the mountains of Spain were anciently famous; they had, alfo, rich veins of copper, which according to Sir H. Mackworth, on the fubject of Mines, p. 151, always grows in the fame places with gold and filver, and greatly participates of the nature of thofe metals. This too muft have proved a valuable difcovery to the other Phœnician merchants, fince we know, from Homer and other Greek writers, that the ancients took great delight in having their domeftic utenfils, arms, and accoutrements, of

* Natural Hiftory of Cornwall, p. 164.

brafs,

braſs, which is only a factitious metal, formed by a mixture of the *lápis calaminaris* with copper in fuſion; and this proceſs muſt have been known to mankind before the flood, or Tubal-Cain could never have been *the inſtructor of every artificer in* BRASS *and iron.* Add to this that copper and braſs in the more ancient periods of the world were the univerſal medium by which commerce was carried on, at leaſt in the weſtern regions of the globe. A piece of braſs ſtamped with the figure of an ox, whence Pliny derives the word *pecunia*, was the only money known in Rome, during the early ages of that republic. It was called an Aſs; ſuppoſed to be derived from Æs, braſs; and hence the public treaſury was called *ærarium*. It was not, according to the ſame writer, till the year of Rome 484, that ſilver money began to be coined in that capital; and their firſt gold coinage did not take place till the year of that city 546, above ſixty years after. The current coin, alſo, of our rude Britiſh anceſtors, notwithſtanding they were not actually without gold and ſilver before Cæſar's invaſion, conſiſted either of coined braſs, or *annulis ferries*, iron rings, whoſe value was according to their weight; and, ſince Cæſar affirms, *ære utuntur*

importato,

importato,* "the Britons ufe brafs imported by foreigners;" it is more than probable that the Phœnicians, retaining the Spanifh bullion for the Indian ports, gave the Britons brafs in exchange for the tin of the Caffiterides. But of this fubject we fhall difcourfe more at large prefently: let us return to their fettlement of Gades.

If Pliny may be credited, that divifion of Spain called Lufitania, now Portugal, befides the gold which was rolled down with the fands of its celebrated Tagus, of which moft pure metal the fovereigns of that country are faid at this day to poffefs a fceptre, abounded in mines of lead, whence the inhabitants of Meidabriga, one of its cities near the lead mines, now Armenha, are by him denominated Plumbarii, and alfo produced a fmall quantity of tin, of an inferior fort, and found generally in an arenaceous ftate.† After all, though this account is far from being improbable, no very great ftrefs is to be laid upon the information, as the ancients did not make that nice difcrimination in regard to thefe metals which the more minute inveftigations of the moderns in mineralogical fcience enabled them to make;

* Cæfaris Comment. lib. v. p. 92.

† Plinii Nat. Hift. lib. xxxiv. cap. 16.

for,

for, according even to Pliny, in the very chapter cited, they confidered *lead* and *tin* as only two different ftages of one and the fame metal. Tin was called *plumbum album*, and efteemed the pureft; and the metal which we call lead was their *plumbum nigrum*. This fmall quantity of tin, if indeed it were tin, to be met with in Lufitania, probably urged the Phœnician fettlers of Gades and Tarteffus widely to explore the weftern world for increafed ftores of fo ufeful yet fo rare a metal; and launching more widely into the wide ocean, and holding a courfe ftill more wefterly, they in time difcovered the Caffiterides, by which are now univerfally underftood the Scilly iflands.

Thefe celebrated iflands in the annals of commerce derive their name from κασσιτερον, a Greek word fignifying TIN, and which is the exact tranflation of the Phœnician Bratanac, or the land of tin, whence Βρετανικη and Britain. This was their foreign appellation, given them, as may be fuppofed, by merchants folicitous to diftinguifh the place by a name expreffive of its principal production. The original Britifh appellation of thefe iflands is faid to be SYLLEH, or *rocks facred to the Sun*; a circumftance by no means

improbable,

improbable, when we conſider the monuments of the ſolar ſuperſtition yet remaining among them, of which ſome have been deſcribed in the preceding ſections, and many more probably yet remain unexplored. Wherever the Heraclidæ and the Belidæ came, they left ſtriking memorials of that firſt and favourite ſuperſtition of mankind. They were alſo called by the ancients the HESPERIDES, or Weſtern Iſlands; but by whatever name they were diſtinguiſhed, the weſtern extremity of Cornwall, which is narrow and prominent to the eye that anciently ſurveyed it from the Caſſiterides, might appear of an inſular form, muſt be included in that name, for there lay the grand ſtore-houſe of the commodity, in queſt of which they had travelled, by a tedious and dangerous navigation, from Tyre, in the 34th to a country in the 50th degree of north latitude. They ſaw, with delight, the dark grains of this valued metal ſcattered plentifully over the ſhores of the new diſcovered region, and from its ſlimy appearance denominated it טין, *mud*; whence was formed its Corniſh name of *Stean*, and the Latin word *ſtannum*.

The Scilly iſlands are very numerous, but ten are of principal note, and exhibit the marks

marks of having been in a ſtate of vigorous cultivation, and extremely populous in ancient periods; five only are inhabited; the moſt conſiderable at preſent of which is St. Mary's, being about nine miles in circumference, and containing about 700 inhabitants. The next in ſize is Treſcaw; and, from the ruins of an abbey and other buildings upon it, appears formerly to have been well-peopled, though at preſent ſcarcely forty families are to be found in its whole extent. This iſland is remarkable for being the only one which retains any veſtiges of a tin mine. The light-houſe is erected on St. Agnes, one of the ſmalleſt iſlands of this cluſter, and is a ſtructure equally noble and uſeful in a ſea of very difficult and dangerous navigation. Preſumptive evidence and obſcure tradition incline the naturaliſt, who takes a view of the abrupt appearance and totally altered ſtate of theſe iſlands, from what they are hiſtorically deſcribed to have been, to believe that ſome dreadful convulſion of nature has taken place in this region; and that the greater part of them have been ſhattered by ſome earthquake, or ſubmerged by ſome tremendous irruption of the ſurrounding ocean. They are no longer celebrated for lead and tin;

no longer do they allure the avaricious merchant; and the Aſiatic mariner no longer bears to their ſpacious harbours the jewels and ſpices of the fragrant Eaſt; but they remain and long will continue to remain an awful monument of the viciſſitudes of nature and the wreck of time.

The principal foundation for a belief in this change reſts upon a paſſage in Diodorus Siculus, which I ſhall preſently inſert at length, and which ſeems to prove that a part of theſe iſlands was once ſituated ſo cloſely adjoining to the continent, that, when the tide was low, a paſſage over into the iſland might be eaſily effected at the receſs of the waters, and that the miners actually conveyed the tin over in carts to Ictis, one of thoſe iſlands, where it was bought by the merchants, and exported thence into Gaul. At preſent, however, the neareſt of the Scilly iſlands is diſtant from the continent at leaſt nine leagues, and either Diodorus muſt have been groſsly miſinformed, or the intermediate land muſt have been ſwallowed up in the deep; a circumſtance which I have obſerved deſerves ſome credit from traditions current in that part of Cornwall.*

* Borlaſe's Natural Hiſtory of Cornwall, p. 177.

Mr. Carew,

Mr. Carew, in his Survey of Cornwall, a book written nearly two centuries ago, and the obsolete language of which has not entirely obscured the elegance and spirit with which it is penned, has in the following passage, which I have copied verbatim, recorded the sentiments of his countrymen on this subject, and at the same time establishes the truth of the actual recess of the sea.

" The sea gradually encroaching on the shore hath ravined from Cornwall the whole tract of countrie called LIONNESSE, together with divers other parcels of no little circuite; and that such a countrie of Lionnesse there was, these proofes are yet remaining. The space between the *Land's End* and the Isles of Scilley, being about thirtie miles, to this day retaineth that name, in Cornish *Lethowsow*, and carrieth continually an equal depth of forty or sixty fathom, (a thing not usual in the sea's proper dominion,) saue that about the midway, there lieth a rocke, which at low water discovereth its head. They term it the Gulphe, suiting thereby the other name of *Scilla*. Fishermen also casting their hookes thereabouts have drawn up pieces of doores and windowes. Moreover the ancient name of Saint *Michæl's Mount* was Caracloase in

Cowſe, in Engliſh the hoare rocke in the wood, which now is at every flood incompaſſed by the ſea, and yet at ſome low ebbes roots of mightie trees are diſcryed in the ſands about it. The like overflowing has taken place in Plymouth-Haven, and divers other places."*

Situated nearly oppoſite to the coaſt of Galicia, in Spain, the voyage from Gades to the Caſſiterides might be accompliſhed by the Phœnicians in no great length of time; and, under the guidance of Spaniſh mariners, who were doubtleſs not unacquainted with the navigation of that part of the Atlantic, at no very imminent hazard. What the particular articles of commerce which they brought with them to Britain, and what they carried back in exchange, at that early period, were, we have the good fortune to have expreſs information from ſo authentic an author as Strabo. "The Phœnicians," ſays that writer, "imported from Gades into Britain ſalt, pottery, and utenſils of braſs; they exported from Britain tin, lead, and the ſkins of beaſts."† It is remarkable, that Pliny, in the very ſame chapter in which he relates that ſuch a quan-

* Carew's Survey of Cornwall, p. 7.

† Strabonis Geograph. lib. iii. p. 146.

tity

tity of lead was found in Britain, that it became necessary to enact a particular law, to prevent its being dug up in such an abundance as might tend to depreciate its value, acquaints us, *India neque æs neque plumbum habet; gemmisque suis ac margaritis hæc permutat*: India itself has no mines of copper or lead; but is content to barter for these commodities her precious gems and pearls.* By this means we are immediately enabled to discover what was at least *one* of the principal articles which the Indians derived from Britain, and of what nation were the merchants who trafficked in it to that distant coast; even those who so assiduously explored it in the farthest regions of the west.

The articles used in exchange between the two nations deserve some consideration. On the one side were given salt, pottery, and brass; on the other, tin, lead, and skins. By the first article it appears that the art of procuring salt from the waters of the ocean, or the practice of digging in their own abundant mines for rock-salt, was not then known in Britain: yet to a race living on an island, of which the surrounding sea and the numerous

* Plinii Nat. Hist. lib. xxxv. cap. 17.

rivers were plentifully ſtocked with fiſh of the moſt excellent ſort, ſalt, either marine or foſſil, for preſerving and pickling it, if not for their own uſe, (ſince Cæſar aſſerts, though with no ſhadow of probability, they entirely abſtained from eating fiſh,) yet for the uſe of others, and the purpoſes of commerce, was indiſpenſably neceſſary, as well as for ſeaſoning and preſerving the fleſh of the beaſts killed in hunting, and whoſe ſkins, we ſee, formed alſo a material article of barter. The ſalt imported hither by the Phœnicians was, probably, of the foſſil kind, and obtained from the mountains of Catalonia, in Spain, where are ſtupendous mines of rock-ſalt, probably wrought in the remoteſt periods by a people naturally led to ſubterraneous reſearches, by the vaſt profit ariſing from thoſe which they poſſeſſed of metal. Such were the principal uſes to which our painted anceſtors applied the ſalt brought to them by the Phœnicians, no doubt in very large quantities, as our foreſts abounded in game, and our coaſts probably then as now ſwarmed with overflowing treaſures of the choiceſt fiſh; that game and that fiſh, which, preſerved from putrefaction by this pungent and powerful ingredient, poſſibly made no ſmall

part of the cargo which that maritime race carried away with them from this iſland, to ſupport the crews of their veſſels during their long voyages to diſtant and different regions of the earth. If, however, to *them* and to *their* fleet, in that infant ſtate of navigation, this grand article of naval conſumption was ſo immediately, ſo indiſpenſably, neceſſary, how much more ſo, and in what an aſtoniſhingly increaſed proportion muſt it be to the modern Phœnicians of the weſtern world: to us, whoſe innumerable fleets cover the ocean, and whoſe ſails are expanded (oh! may they long continue ſo!) in every climate and almoſt every harbour of the now circumnavigated globe. When we conſider the immenſe quantity of ſalted proviſions conſtantly laid up in magazines at home for the uſe of the greateſt navy that ever the world beheld, and the amazing expenditure of the ſame commodity in ſuch as are annually exported to the plantations, how much reaſon have we to applaud the patriot ſpirit, ſo ſimilar to that diſplayed in reſpect to the highly increaſed exportation of the ancient national ſtaple, TIN, and other articles of Britiſh growth and manufacture, by the Court of Directors; that ſpirit, I ſay, which explored the boſom of our own rich

country for the latent treaſure, and which has thereby not only prevented the ſending abroad ſome millions of the national wealth for foreign ſalt, but by diligently working the great mines of rock-ſalt diſcovered in Cheſhire and other provinces of Britain, and promoting the vigorous domeſtic manufacture of it, has given employment and bread to ſo many thouſands of the induſtrious poor. Add to this that other moſt important conſideration, that the national revenue is, in all theſe caſes, proportionably improved, as muſt be evident to the reader, when he is informed, that the groſs duty on ſalt annually amounts to nearly a million ſterling. Theſe reflections will, I truſt, not be conſidered as wholly irrevelant to the ſubject: for I think it my duty, as a friend to my country, to make theſe ſtatements; that, whatever may be the event of the preſent convulſed order of things in Europe, we may fully know, learn properly to value, and diligently to improve, the ineſtimable bleſſings beſtowed by Providence on theſe iſlands.

With reſpect to the POTTERY aſſerted by Strabo to have been anciently imported into this country, it will ſcarcely be doubted, that the Phœnicians of Sidon, who, from the fine ſand

ſand and pebbles ſcattered over their ſhores, finely ground together and mixed with the aſhes of burnt vegetables, could manufacture ſuch excellent glaſs, were alſo able, by a ſimilar proceſs, from the various ſpecies of argillaceous earths which that part of Aſia affords, to fabricate porcelain of as various kinds and degrees in fineneſs; as well the ſplendid painted vaſe for the palaces of Syria, as the more homely utenſils for the rude Briton, who, now, ſpurning the vulgar drinking-horn, quaffed from them the fermented liquor, extracted from barley and other vegetable productions of his country, which animated him to the battle, with as much ardour as the nobles of Babylon regaled on the ſparkling beverage preſſed from the delicious grape of the palm and the cypreſs. The pottery of Sidon would not fail to be proportionably improved, as, from their proficiency in their grand ſtaple manufacture of glaſs, they could not want either ſkill or materials to give their earthenware that ſhining vitreous envelope which equally tends to beautify and preſerve it. How greatly in this reſpect, alſo, is the ſcene changed! Sidon and her daughter, Tyre, are no more, and the Britiſh manufacture of pottery is not exceeded by any thing of the kind

produced in Europe, while her porcelain, eſpecially that manufactured at Chelſea, is making rapid advances to rival even the Oriental. To ſtimulate national induſtry in this point, it ſhould be remembered, that our country contains in itſelf all the materials neceſſary for the carrying theſe valuable articles of its modern commerce to the utmoſt point of attainable perfection. Dr. Liſter, in the Philoſophical Tranſactions, has enumerated no leſs than two-and-twenty different kinds of clay, which he has arranged in order, and exhibited, in the form of a table* of clays, to the notice of that Society; and it is well deſerving the attention of the public, ſince, in all probability, moſt of theſe clays, if proper experiments were made, would be found ſerviceable to the potter, and the great uſe, elegance, and beauty, of our tobacco-pipe clay, are too well known to be here inſiſted on. If the Chineſe, without any conſiderable advance in chemical knowledge, or correct idea of enamelling and painting, have been able to furniſh Europe with ſuch beautiful ſpecimens of porcelain, what may not in time be accompliſhed by a nation ſo much their ſuperior in all the

* See that table in Philoſop. Tranſact. Abridged, vol. ii. p. 454.

branches

branches of ſcience that form the baſis of that beautiful manufacture? Another inſtance of the patriotiſm of the Eaſt-India Directors ought by no means, in this place, to be omitted; that, principally for the ſake of promoting the Britiſh manufacture, they have, for ſome time paſt, refrained from importing Oriental porcelain, the plenty and cheapneſs of which could not fail of operating towards the depreſſion of that made in Britain,

Although the ſubterraneous regions of this iſland abound with mines of the richeſt copper, and of the beſt ſpecies of the *lapis calaminaris*, or calamine, from the cement of which mineral with the former, the factitious metal, which we call braſs, is compoſed; yet, by ſome ſtrange infatuation, neither were thoſe mines wrought till within theſe two centuries, nor had we any braſs beſides what was imported from abroad, till long after that period. The art of making braſs is ſaid to have been long kept ſecret in Europe by the miners of Germany; but was indubitably known, as was before ſhewn, during the remoteſt periods, in Aſia. Its having been uſed, during thoſe early times, and in the infancy of the European empires, as money, is a proof of the

value

value and rarity of this metal in the weſt, and probably was one cauſe of its having been made by the Phœnicians a principal article of barter in their traffic with the old Britons. Before the intrinſic excellence of our own *calamine* was fully known, great quantities of Indian zinc, under the name of tutenach, were brought into this country by the ſhips of the Company; and it is remarkable, that it was imported after the very ſame manner as the tin of Cornwall is now exported to that country, as the ballaſt of thoſe ſhips. This is judiciouſly reſtoring commerce to the ſimple original unperplexed mode after which it was carried on in the firſt ages of the world, viz. the exchange of commodities immediately drawn from the one country for ſuch as are the immediate produce of the other; and perhaps the nearer trade can be brought back to that primitive rational plan, ſo much the more mutually advantageous will it turn out to the nations conducting it on theſe principles. Having taken this ſurvey of the commodities imported by the Tyrian merchants into Britain, we return to our inquiry reſpecting the Britiſh exports, the firſt of which in order and importance was tin; but the farther conſideration of that ancient ſtaple we

we ſhall at preſent defer, to ſpeak of the other two articles, mentioned by Strabo, lead and hides.

It has been before obſerved, that the ancients conſidered tin and lead as only two different ſtates of the ſame metal, calling the former *plumbum album*, and the latter *plumbum nigrum*; but modern chemical experiments have incontrovertibly proved them to be two metals, radically diſtinct. The great uſe of the former, in various branches of trade and manufacture, have been already in part enumerated; thoſe of the latter metal in the ſame line are ſtill more important, and indeed the various preparations from lead muſt have been indiſpenſable to a nation devoted, as one great tribe of the Indians always has been, to the moſt elegant deſigns in mechanic ſcience: a tribe, the members of which are from their very birth, and from generation to generation, fully inſtructed in all the arts peculiarly tending to promote a flouriſhing and vigorous commerce, as well domeſtic as foreign. The beautiful varniſh, the vivid painting, and curious gilding, diſplayed on their cabinet and other furniture; their elegant work in enamel, and the rich glaze on the porcelain of Aſia, into all which thoſe preparations muſt

of

of neceſſity largely enter, are proofs of this aſſertion.—To be more particular in regard to the uſes to which lead is applied. From thin plates of this metal, expoſed to the fumes of warm vinegar, is obtained the compoſition, called CERUSE, or white lead, which forms the baſis of ſeveral kinds of paint. From lead, either in calcination or in fuſion, are produced MASTICOT, or yellow ochre, MINIUM, or red-lead, LITHARGE, or glaſs of lead, ſo neceſſary in the various occupations of the painter, the plumber, the glazier, the dyer, the potter, &c. &c. that without it, half the buſineſs of the handicraft could not be carried on. With ſheets of lead the tops of our houſes are guarded againſt the injury of ſun and weather; with lead, or its compoſition, *putty*, our windows are ſecured; lead, formed into pipes, carries away the ſordes from our dwellings, and brings us water to purify them. Pewter, that bright factitious metal, once in ſuch general repute through Europe, and now forming the domeſtic utenſils of its leſs poliſhed and affluent nations, is compoſed of tin, combined with a certain quantity of lead; the phyſician acknowledges its powerful though hazardous effect in medicine; the chemiſt well knows its indiſ-

penſable

penſable utility in the fuſion and refining of other metals; in ſhort, next to tin, it is the ancient boaſt of our iſle, and one of the beſt gifts of the Guardian Providence that watches over it.

The evidence afforded by Pliny concerning the great abundance of lead dug up in his time in Britain, has been already noticed, but the preceding member of the ſentence, from which that evidence is taken, being of importance in this inquiry, as pointing out the other regions where it was found, the whole paſſage is here ſubjoined. *Laborioſius in Hiſpania erutum totaſque per Gallias; ſed in Britannia ſummo terræ corio adeo large, ut lex ultro dicatur, ne plus certo modo fiat.* This metal was with great difficulty and labour obtained from the mines of Spain and Gaul, but was produced in ſuch plenty, and ſo near the ſurface in Britain, that an expreſs law was neceſſary to prohibit its being dug and manufactured, except after a certain proportion fixed by that law.* The ancient treaſures of this metal were not confined to Cornwall, but mines of it have been immemorially wrought in various and diſtant provinces of

* Plinii Nat. Hiſt. lib. xxxiv. cap. 17.

the

the kingdom, particularly in Lancaſhire, Somerſetſhire, and Denbighſhire.

The laſt article of traffic between the old Britons and the Phœnicians, mentioned by Strabo, was the ſkins of beaſts, which probably formed one of the oldeſt ſpecies of barter practiſed in the dawn of ſociety and in the infancy of commerce. This ſpecies of exchange, indeed, is very reaſonably preſumed of a race exiſting in a ſtate bordering upon ſavage, whoſe principal delight and whoſe conſtant employment conſiſted in hunting the innumerable animals that browſed on their mountains or roamed in their foreſts. They muſt alſo have had among them the art of preparing and preſerving theſe ſkins, ſince we are informed, by ancient authors, that they covered with hides the wicker boats in which they ſailed about the creeks and harbours of their indented coaſts.

On the ſubject of theſe wicker veſſels, it may be obſerved, that, fragile as they may appear, they were ſtrong enough for a race who probably never ventured beyond the creeks and harbours of their native coaſt; and it is deſerving of remark, that, according to Pietro D'Ella Valle, the very ſame kind of boats, formed of reeds, compacted together

in the manner of hurdles,* and covered with the ſkins of animals, are at this day uſed, probably on account of their lightneſs, on a ſhore abounding with coral rocks, where heavier veſſels might be in danger of being daſhed in pieces, by ſome of the bordering nations who are accuſtomed to traffic along the coaſt of the Arabian Gulph. Travellers, alſo, who have viſited the Icelandic Seas, affirm, that the veſſels of that northern race are compoſed of long poles ſtrongly bound round with leathern thongs, and covered with the ſkins of ſea-dogs, ſewed together with the ſinews of that animal. No doubt the Corniſh coaſt abounded with ſeals and other marine animals, whoſe ſkins might be applied to a ſimilar purpoſe by the Britons; or, if not, animals by land were by no means wanting who might afford them plentiful ſupplies of this kind, not only for domeſtic uſe but for exportation. The fertile iſland of Britain indeed ſeems ever to have nouriſhed a numerous and vigorous breed of cattle, more than ſufficient for the conſumption of its own offspring. The ox, grown to a vaſt magnitude in her rich and extenſive paſtures, lent them his hide, an ample

* Travels, vol. i. p. 269.

ſhelter and defence from the violence of the waters and the weather. The ſkins of that animal, alſo, formed the covering of their reed-built huts, and of thoſe large granaries of corn, *laid up in the ear*, for which, according to ancient authors, they were not leſs famous than their ſons. Her breed of ſheep, too, though neither ſo numerous nor ſo famous as thoſe of modern æras, afforded the old Britons abundance of ſkins for exportation: flocks of goats, however, an animal equally valued by them for its milk and its fleſh, were in ancient far more abundant and cheriſhed than in modern Britain; and it is probable that both the wool of the former, and the hair of the latter, being afterwards properly prepared, received the impreſſion of the beautiful dye of Tyre. To theſe may be added, the innumerable ſpecies of game of every kind, with which her vaſt foreſts were anciently ſtocked, the wild boar, of delicious flavour; the red and the fallow deer, of ſuperior beauty and ſize; the wolf, the fox, and beaver, valuable for their fur; and the fleet hare, equally eſtimable for his fleſh and his ſkin; that fleſh, which, according to Cæſar, was forbidden to be taſted by the old Britons, but is happily not ſo by their progeny: theſe,

with

with the various kinds of the feathered race, valuable for their flavour and fine down, ſo well calculated to gratify the pride and indolent luxury of the Eaſt, demonſtrate the treaſures of this kind poſſeſſed by thoſe who made this ſpecies of commodity a principal object of foreign traffic.

I cannot conclude this head without another obſervation, which naturally ariſes from a part of the ſubject before diſcuſſed. When we read of theſe wicker boats, with their integuments of hides, of our anceſtors, how is a modern Engliſhman tempted to ſmile at theſe firſt rude efforts of Britiſh mariners to navigate the ocean; who, timid, and creeping cloſe to the ſhore, little dreamed of thoſe ſtupendous ſtructures, in the form of ninety and one hundred gun ſhips, in the womb of time to be launched on its ſurface by their dauntleſs poſterity; much leſs that a numerous fleet of theſe, iſſuing from the ſpacious haven of Falmouth or Plymouth, would ever boldly ſail to the diſtant latitudes of Phœnicia itſelf, and roll the thunder of Britain around the ſhores of that Aſia to which their tin, their lead, and their ſkins, were exported.

In reſuming our account of the Phœnician tin-trade, the firſt circumſtance deſerving at-

tention is the account given by Orosius, a learned Spanish writer of the fifth century, of an ancient Pharos of admirable workmanship, erected at Corunna, on the coast of Galicia, in Spain; which province, it has been before observed, lies directly opposite, in a south-west direction, to Cornwall.* This Pharos is by the same Spanish writer asserted to have been erected by Hercules, that is, the chief of the first Tyrian colony which traded to Britain, assuming the name of the founder of Tyre, and the appellation originally bestowed upon it was the usual one given to the monuments said to be erected by that hero, to perpetuate the memory of his progress and exploits, viz. COLUMNÆ, afterwards corrupted into *Corunna*. Orosius acquaints us, that this Pharos was there placed, *ad speculum Britanniæ*, for the direction of ships bound thither from Britain; and it is surely a very remarkable circumstance, that the opposite land, consisting of a promontory running about three miles into the sea, on the Cornish, or rather Devonshire, coast, is called Hertland, or Hertey-Point; that is, Herculis Promontorium, or, as it may be expressed in

* Vide Pauli Orosii adversus Paganos Hist. lib. i. p. 17.

maritime

maritime phrafe, Cape Hercules. The name of this promontory, fcarcely otherwife to be accounted for, has given birth to a reafonable conjecture, though not fanctioned by direct tradition, that on its extreme point was anciently erected a fimilar Pharos, or, at leaft, a beacon, to ferve as a guide to the Phœnician and Spanifh mariners exploring the dangerous coaft of Britain. Add to this, that the Latin name of Cape Finifterre itfelf, or Promontorium Celticum, ferves decifively to mark both the eaftern race who firft peopled Spain, and their progrefs to this weftern region of it.

When the merchants arrived in Britain, they feem to have reforted to fome public emporium, where a mutual commerce for the articles wanted by each nation was commenced; but concerning fuch emporium and the ancient method of preparing and vending the tin, we have only the following obfcure paffage in Diodorus Siculus, which, however, feems to confirm the conjecture, that a confiderable portion of ground, lying between the Land's End and the Scylla Ifles, has either funk or been fubmerged. "The men of Belerium," fays that writer, "manufacture their tin with great ingenuity; for, though

the land is rocky, it has ſoft veins of earth running through it, in which the tinners find the treaſure, and which they extract, melt, and purify. Then ſhaping it, by moulds, into a kind of cubical figure, they carry it off to a certain iſland lying near the Britiſh ſhore, which they call Ictis; for, at the receſs of the tide, the ſpace between the iſland and the main land being dry, the tinners embrace that opportunity of carrying their tin in carts, as faſt as poſſible, over to Ictis; for it muſt be obſerved, that the iſlands which lie between the Continent and Britain have this ſingularity, that, when the tide is full, they are real iſlands; but, when the ſea retires, they are but ſo many peninſulas. From this iſland the merchants buy the tin of the natives, and export it into Gaul; and, finally, through Gaul, by a journey of about thirty days, they bring it down on horſes to the mouth of the Eridanus."* By the Ictis here mentioned, it is impoſſible Diodorus could mean the Ictis, or Vectis, of the ancients, at preſent called the Iſle of Wight; for, as Dr. Borlaſe properly obſerves, he is ſpeaking of the weſtern extremity of Cornwall, from which

* Diod. Sic. lib. iv. p. 301.

that

that iſland is diſtant near two hundred miles.* His own conjecture is both rational and juſt, when he adds, by Ictis that hiſtorian muſt have meant ſome place near the coaſt of Cornwall, and Ictis muſt either have been a general name for any peninſula on a creek, IK being a common Corniſh word denoting a cove, creek, or part of traffic, or elſe it muſt have been uſed to ſignify ſome particular peninſula or emporium on the ſame coaſt, which has now loſt its *iſthmus*, name, and perhaps wholly diſappeared, by means of ſome great alteration on the ſea-ſhore of this country.†

This account of Diodorus, though not very elucidatory in reſpect to the commercial tranſactions of the Phœnicians in Britain, appears to me to open a new view of the ſubject, and makes us acquainted with another channel by which the tin of Britain was conveyed into the Mediterranean; for, by the mouths of the Eridanus, which is probably the miſtake of ſome tranſcriber, ſince the ſenſe of the context proves the Rhone to be the river intended, by that expreſſion muſt be meant ſome city or emporium, ſituated in that latitude, not far from that point of the

* Natural Hiſtory of Cornwall, p. 177.

† Ibid.

coaſt at which the Rhone diſcharges itſelf into the Mediterranean; either Narbonne, the capital of that diviſion of Gaul, called by the Romans Narbonenſis, or the ancient but more remote commercial city of Meſſalia, now Marſeilles, whence it might eaſily be forwarded, in Tyrian or Gaulic veſſels, to the Phœnician territories. It is evident, therefore, that the Gallic merchants, at ſome period or other, largely participated in this lucrative trade, though I am inclined to think this account of Diodorus more applicable to the courſe of that commerce in his own, which was the Auguſtan, age, than the early times to which we allude, eſpecially ſince Herodotus, who flouriſhed 450 years before Chriſt, frankly confeſſes his ignorance of the exact ſituation of the Caſſiterides, "whence," ſays that writer, "comes all our tin." In truth, the profound policy of the Phœnicians induced them to obſerve an inviolable ſecrecy in regard to the iſlands, the grand ſource of their wealth in the article of tin, leſt other nations ſhould become their rivals in this trade, and rend from them a portion of the enormous gains reſulting from their monopoly of it. In proof of their jealous caution on this point, may be adduced the following

relation

relation given by Strabo: the maſter of a Phœnician veſſel, employed in this trade, thinking himſelf cloſely purſued by one of Rome, choſe to run upon a ſhoal, and ſuffer ſhipwreck, rather than diſcover the prohibited tract, or diſcloſe the leaſt opening, by which another nation might be introduced to the knowledge of the Caſſiterides; and, for the wiſe and intrepid ſpirit of patriotiſm, diſplayed by this conduct, he is ſaid, on his return to Tyre, to have been loaded with wealth and honours by the magiſtrates of that city.*

Having now conſidered the two channels, by which, in thoſe ancient times, this metal was exported to Aſia, viz. in the Phœnician veſſels, by the way of the Straits of Gades, direct to Tyre, and through Gaul, on horſes to Narbonne or Marſeilles, on the Mediterranean, where the merchants of that nation, reſorting in perſon, or through the medium of their Gallic agents, might have eſtabliſhed a mart for the public ſale of this commodity; it remains for inquiry, whether there did not anciently exiſt another route for the tranſportation to India of this and other European commodities leſs tedious and hazardous than

* Strabonis Geograph. lib. iii. p. 109.

that by the way of the Arabian Gulph. In purſuing this inquiry, we meet with a ſtriking and wonderful proof of the beneficial effect which an extenſive and flouriſhing commerce has not only upon the nations of the earth themſelves, but alſo on the very regions which they inhabit; for, in the boſom of the barren and mountainous deſert of Syria, the active ſpirit of that commerce gave being to a city, which, in beauty and magnificence, once vied with the proudeſt capitals of the Oriental world; a city, whoſe celebrity and grandeur we learn, not only from the doubtful page of the hiſtorian and geographer of antiquity, but from the accurate modern details of our own countrymen, whoſe curioſity has explored, and whoſe pencils have delineated, the ſtupendous ruins. That city is Palmyra, or Tadmor in the wilderneſs, founded, as is conjectured, by Solomon, but certainly by ſome wiſe and politic prince, to be the grand magazine of the treaſures equally flowing into this emporium from the eaſtern and the weſtern world. The abundant palms which grow in this ſecluded ſpot, the plenty and purity of the water, that, guſhing from numerous ſprings in the neighbourhood, clothed with verdure and fertility a region encircled with frightful

rocks and ſcorching ſands, had long made this ſcite the favourite ſtation of the caravans, which immemorially traverſed the deſert of Syria, and ſupported by this route the connecting line of traffic carried on by land between the extremities of Aſia. The induſtrious hand of commerce, *protected, not impeded, by imperial power*, led the pure waters burſting from thoſe ſprings into vaſt reſervoirs ſcooped from the marble quarry; built extenſive granaries; reared the hoſpitable caravanſera; fortified, and rendered impregnable, the barren rock; and while, in gratitude to God, it ſwelled the lofty temple to his honour, it repaid regal beneficence, by inſhrining it in a ſuperb palace, elevated on columns of porphyry, and internally decorated with a profuſion of all thoſe rich commodities, the gold, the ſilver, the ſilks, and the porcelain, which were the object of its powerful protection.

To this ſplendid mart, this phœnix among Eaſtern cities, from all the adjacent coaſts of the Mediterranean, the productions of Spain and of Britain were tranſported, on the backs of camels, through the ſurrounding deſerts, and from Palmyra to the banks of the Euphrates, little more than ſixty miles diſtant. Here, the commodities intended for the In-

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dian market were put on board veſſels provided for the purpoſe; and, by a leſs hazardous and circuitous navigation, conveyed down that noble river to the Perſian Gulph and the mouths of the Indus. By the ſame channel were the gems, the ſpices, the perfumes, and the fine linen of India, together with the ſilks and porcelain of China, brought back into the heart of Aſſyria. One part of this immenſe imported wealth was abſorbed in the vortex of the two great capitals of the Aſſyrian and Perſian empires; another part was, by inland caravans, pervading Aſia in every direction, diſtributed among its more weſtern provinces; and the remainder found its way, by the deſert of Syria, to the iſlands of the Mediterranean and the continent of Europe.

At length the great and opulent city of Tyre verged towards its decline; and the adventurous band of merchant-kings, her ſons, who, though confined themſelves within ſo contracted and ſterile a portion of the globe, had contrived to eſtabliſh colonies in the moſt fertile regions of the earth, while their innumerable fleets covered the ocean; this race, equally brave and induſtrious, after repeated and vigorous ſtruggles to preſerve their freedom and their commerce, which, being eſ-

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ſentially connected, generally flouriſh and fall together, were compelled to bow the neck firſt beneath the yoke of the haughty Aſſyrian monarch, Nebuchadnezzar, who, in reducing them, exhauſted the ſtrength of Babylon, and afterwards of the victorious chief of Macedon. The latter of theſe invaders, irritated by the ſpirited oppoſition which he met with, and the accumulated diſaſters experienced by his army during a ſeven months ſiege, and at the ſame time ardently deſirous of turning the whole current of the Phœnician commerce into a Grecian channel, inflicted a more ſanguinary vengeance on this brave people than became a generous conqueror; for, having taken the city by ſtorm, he inhumanly maſſacred ten thouſand Tyrians in cold blood, and, after burning that noble metropolis to the ground, ſent the reſt of the wretched inhabitants, about thirty thouſand in number, into ſlavery;* a fate, as unmerited on their part, as it was diſgraceful in him to inflict it. In their deſcendants, the Carthaginians, however, the flame of liberty broke forth with undiminiſhed ardour; and among them the ſpirit of enterprize not only ſoared with as

* Arrian, lib. ii. p. 49.

bold

bold a wing, but accomplifhed deeds as worthy to be admired and recorded. To that nation our attention muft now be neceffarily directed in this retrofpect on the revolutions of ancient commerce, and the viciffitudes of Eaftern empire.

Carthage, the eldeft born of Tyre, as Tyre itfelf was of Sidon, is afferted by Bochart* to have been originally called Carthada, and to have derived its name from Charta, an Oriental word fignifying, by way of eminence, THE CITY. The exact æra of its foundation is fo remote in time as to have baffled all the refearches of the antiquary, and its early hiftory is too much blended with fable to merit particular notice. In digging for the foundation of the city, the Phœnician fettlers found the head of a horfe, which was confidered as an aufpicious omen; and from that event the animal in queftion became the prevailing fymbol on their coins, as well as ferved to mark the warlike genius of the nation. Some of the numerous coins, ftamped with that fymbol, anciently found in Britain, may, therefore, poffibly have been left here by the Carthaginian merchants, who, devoted to the ma-

* Bocharti Canaan. de Col. Phœn. lib. i. cap. 24.

ritime

ritime pursuits of their ancestors, and permitted to partake of their commerce, are known early to have visited the Phœnician settlements in Europe. Carthage, situated upon an extensive peninsula of the African continent, and in about thirty-six degrees of northern latitude, was well calculated to be, what it was first intended for, the emporium of the vast commerce carried on with the internal provinces of Africa for gold, both in solid masses and in dust, for ivory, Æthiopian gems, and many other costly articles of traffic, in which that continent abounded. But gradually extending its views and its dominions, that city, in time, united to the African trade that of Asia and Europe, and not less in the magnitude of its marine, as well those vessels intended for military as those appointed for commercial service, than in the splendor of its achievements by land, far surpassed the renown of its parent. In fact, its views of commerce were only bounded by the limits of the world, while its dominions, in Africa alone, at the breaking out of the third Punic war, according to Strabo,* extended over three hundred cities, stretching eastward to Cyrenaica, and westward quite to the Pillars of

* Strabonis Geograph. lib. xvii. p. 793.

Hercules.

Hercules. This great extent of territory gave them a decided advantage over their Phœnician progenitors, ſince their own ample domains afforded them moſt of the productions which they ſent in exchange for the commodities of other countries. Theſe were principally grain, in which Africa was always rich, and fruits of various kinds; honey, palm-wine, olive-oil, and the valuable ſkins of the ſavages that roam the deſerts of Afric: add to theſe, that particular ſpecies of commodity which might be called the ſtaple manufacture both of Tyre and Carthage, conſiſting of cables, anchors, and all ſorts of naval ſtores, together with the colour called Φοινικον, or *Punic*, peculiar to themſelves and the country from which they migrated.

Although it is impoſſible, as was before obſerved, to fix the preciſe æra in which Carthage was founded, by a band of emigrated Phœnicians, with Dido, the injured ſiſter of Pygmalion, one of the moſt celebrated monarchs of Tyre, at their head, yet we know that event muſt have taken place at a very early period of the parent-empire, ſince Herodotus* records a celebrated naval engage-

* Herodoti Hiſt. lib. i. p. 77.

ment,

ment, as having happened between the Carthaginians and the Phocæans, in the reign of Cyrus, about five hundred years before Chriſt; and farther from the ſame writer we learn, that, in the time of Cambyſes, his ſon and ſucceſſor, they muſt have had a conſiderable marine, ſince that monarch, in a meditated expedition againſt Carthage, conſidering the whole naval power of Perſia as too weak to contend with that of the former ſtate, ſolicited the aid of the Phœnicians againſt them, which that nation generouſly declined, urging in excuſe, that they were their deſcendants.* The Carthaginians were not ungrateful; for, of the produce of their ſoil, and of the ſpoils taken in battle, Polybius informs us, a tenth was, in the infancy of that republic, conſtantly tranſmitted to the parent-ſtate as offerings to be depoſited in the ſhrine of the Tyrian Hercules, alike the guardian-deity of either city.† Another proof of their early migration ariſes from the very circumſtance, which was the occaſion of firſt introducing them to a knowledge of the coaſt beyond the Straits of Gades, which, being of importance in this hiſtorical detail, ſhall now be ſuc-

* Herodotus, lib. iii. p. 191.

† Polybii Hiſt. p. 341.

cinctly related from the two authors, who have dwelt more particularly on their affairs, Justin and Diodorus Siculus.

The former expressly asserts that circumstance to be the violent opposition which the Spaniards gave to the Phœnicians, when erecting the city of Gades; so violent, that they were compelled to call in the assistance of the rising colony of Carthage, who, sending thither a numerous fleet and army, not only effectually seconded their operations, but also secured for themselves a considerable territory of the rich adjoining province of Bætica.* According to a passage which occurs in Sir Isaac Newton, who has entered into extensive chronological discussions relative to these two nations, it should seem that the temple at Gades must have been erected long antecedent to that city; for the gift of Pygmalion, which he mentions, must have been conferred many ages before the Carthaginians could have been in a situation to afford any such powerful succours to the Tyrians, as described by Justin. Possibly a temple sacred to the manes of that conductor, who assumed the name of Hercules, and a few buildings on

* Justin. lib. xliv. p. 574.

the

the ſhore, for the purpoſe of mutual traffic and ſhelter from the weather, might have formed the whole of the ſettlement; but when, in proceſs of time, thoſe foreigners began to erect ſpacious buildings, and fortify the iſland, the jealouſy, not leſs than the avarice, of the Spaniards, might be awakened, and the aſſault as powerful as the motives that produced it. The paſſage alluded to in Newton is as follows: "The Phœnicians," ſays that writer, "after the death of Melcartus, built a temple to him in the iſland Gades, and adorned it with the ſculptures of the labours of Hercules, and of his hydra, and the horſes, to whom he threw Diomedes, king of the Biſtones, in Thrace, to be devoured. In this temple was the golden belt of Teucer, and the golden olive of Pygmalion, bearing ſmaragdine fruit; and, by theſe conſecrated gifts of Teucer and Pygmalion, you may know that it was built in their days."* The account of this ſplendid gift of Pygmalion is in Philoſtratus, and exhibits a curious proof of the early ſkill of the Phœnicians in working in metals and gems. Pygmalion ſent to the temple of Hercules, ſtanding in the iſland of Gades, a rich do-

* Sir Iſaac Newton's Chronology, p. 37.

native, being the figure of an olive-tree, of massive gold, and of most exquisite and curious workmanship; its berries, which were of emerald, bearing a wonderful resemblance to the fruit of that tree.*

The Carthaginians, having once penetrated into Spain, found it too important an acquisition to be relinquished, and therefore followed up the victory they had gained, to the complete subjection of the maritime provinces on either side of the Straits. In the course of no very extended period, they erected, in a part of the province of Tarraconensis, now Valentia, on the Mediterranean coast, and on a peninsula jutting far out into the ocean, like that on which old Carthage itself stood, a most noble city, with a spacious port, long the emporium of their wealth in this quarter, which they denominated New Carthage; on the ruins of which stands the modern town of Carthagena. In addition to these valuable conquests by land, their active fleets scowered the ocean in the same line, and obtained possession of all the adjacent islands, on which they built forts and established factories; particularly of those celebrated islands lying

* Philostrat. in Vita Apollonii, lib. v. c. 1.

nearly

nearly oppoſite the coaſt of Valentia, in the Mediterranean-Sea, called, by the ancients, *Baleares*; but, by the moderns, from their comparative magnitude, Majorca and Minorca, the *greater* and the *leſs*. Their continental poſſeſſions produced immenſe quantities of thoſe precious metals, in which their commerce principally conſiſted, as well as ſupplied their army with brave and able recruits for freſh conqueſts: the iſlands yielded abundance of honey, corn, and wine, and afforded convenient harbours for the numerous Carthaginian ſhips which navigated that ſea.

The Carthaginians being of the ſame race, manners, and religion, as the Phœnicians, there are no particular data by which we can aſcertain the time of their firſt trading to the Britiſh coaſt for the commodity in ſuch great requeſt among the traders of the Eaſt; we only know from Feſtus Avienus, an author cited by Bochart, that Himilco, a Carthaginian general, the firſt of that name, was ſent, about the time of Darius Nothus, by the ſenate of Carthage, to diſcover the weſtern ſhores and ports of Europe; that he ſucceſsfully accompliſhed that voyage, of which he wrote a journal, which was inſerted in the Punic annals, and which the ſaid Feſtus

Avienus had ſeen; and that, in that journal, the Britannic iſlands are mentioned by the name of Æſtrymnides;* iſlands infeſted by the *œſtrum*, or gad-fly. At the ſame time that Himilco was ſent weſtward, another general, of the name of Hanno, (of which, probably, there were ſeveral, ſince we meet with one of conſiderable note at a much later period,) was ſent to explore the ſouthern coaſt of Africa; but he, after making ſome important diſcoveries, was compelled to return, from the failure of his proviſions. He alſo wrote an account of his voyage, and a tract, bearing the name of the *Periplus of Hanno*, is yet extant, though of dubious authority. The circumſtance of proviſions failing him, during this intended circumnavigation of Africa, forms, in my opinion, a very ſtrong objection againſt the poſſibility of the voyage round the African coaſt, ſaid to have been undertaken and accompliſhed near 600 years before Chriſt, at the command of Pharaoh Necho, king of Egypt, ſince the ſhips uſed by the Phœnicians were not of magnitude ſufficient to hold the quantity of proviſions neceſſary for the ſupport of a ſhip's crew during a three-

* Bocharti Canaan, lib. i. cap. 35, 39.

years

years voyage; for, in that period, according to Herodotus, it was accomplished.*

The genius of Carthage being more martial than that of Tyre, whose object was rather commerce than conquest, it is not improbable that the former might, by force of arms, have established a settlement in the Cassiterides, and by this means have secured that monopoly of tin, which the Phœnicians and their colonies indubitably enjoyed for several centuries; since, according to the united judgment of the two ablest writers on the Asiatic Antiquities of Britain, Bochart and Camden, the Greeks were not heard of in Britain much above a century and a half before the Christian æra. At all events, it is rational to suppose they appointed Phœnician or Spanish agents to superintend the working of the mines, and secure their produce from the intrusion of strangers. In confirmation of this, a passage in Tacitus may be adduced, in which, describing the Britons as they appeared in his time, he affirms, that the *Silures*, inhabitants of South Britain, or probably of the *Scilly Isles*, were of a swarthy complexion, and had curled hair, like the Spaniards.†

* Herodot. Hist. lib. iv. p. 240.

† Tacitus in Vita Agricolæ, cap. iv.

 Norden,

Norden, alſo, in his Antiquities of Cornwall, mentions it as a tradition univerſally received by the inhabitants, that their tin-mines were formerly wrought by the *Jews*. He adds, that theſe old works are there at this day, called Attal Saraſin; *the ancient caſt-off works of the Saracens*, in which their tools are frequently found. Miners are not accuſtomed to be very accurate in diſtinguiſhing traders of foreign nations, and theſe Jews and Saracens have probably a reference to the old merchants from Spain and Africa: and thoſe employed by them might poſſibly have been Jews, eſcaped the horrors of captivity and the deſolation which, about that period, befel their country. While I write this, however, I am not ignorant of the general application of this tradition to a later period in the Britiſh hiſtory, when the mines and their produce were actually farmed out by King John to the Jews, by whom the commerce of this country with Spain and the Eaſt was, at that time, principally carried on. It being certain, however, that the Carthaginians traded hither, and ſo continued to do, for ages, after the deſtruction of Tyre, let us quit them for a moment, and attend to the new route to India, opened by the bold, but prudent, policy of

the Ptolemies, the succeffors of the great Alexander in the empire of Egypt.

The expedition of Alexander to India, which, if enabled to proceed in the Hiftory of Hindoftan upon the extenfive fcale in which I have engaged in it, it will be my province hereafter to relate in more ample detail than it has yet been done, was an event, as to its confequence upon the commerce and nations of Europe, of far more importance than is generally conceived. Without the knowledge of the internal ftate of the Panjab, obtained by means of that invafion, and, in particular, by the defcent down the Indus; without the incentive of fuch wealth and power, acquired by fo large an addition of territory in the eaftern quarter of Afia, by the Greeks, a people fituated on its weftern limits, as was the refult of the conquefts of Alexander in Perfia and India, the nations, inhabiting the fhores of the Mediterranean and the Arabian Gulph, would, in all probability, have ftill been the factors to Europe for the rich productions of the Indian continent. That wealth, a large portion of which centred in the Ptolemies, enabled them to execute the daring projects of their mafter, whofe mind, fired with the hopes of monopolizing its wealth, formed the judi-

 cious

cious plan of enlarging and deepening the port of Patala, at the mouth of the Indus, with intent to make it the emporium of a future commerce with Alexandria; while that power ſecured to their efforts final ſucceſs and laſting protection. The Greeks, at firſt reluctant, like the old Egyptians, to engage in diſtant excurſions by ſea, or, at leaſt, advancing by very ſlow degrees to improvement in the ſcience of navigation, now began to expand more boldly the ſail of commerce, to court the winds, and quit the ſhore. Their frequent and ſevere engagements with the fleets of Carthage and Rome failed not to extend their naval ſkill; and the treaſures which the new theatre of India diſplayed drew thither in multitudes the Athenian veſſels. Having conquered their Grecian rivals, the Romans eagerly engaged in the ſame line of commerce, and the decline of that empire opened the way to India for the Venetians and other European ſtates, and thus ſet in motion that active and reſtleſs ſpirit of adventure and reſearch, which explored, and finally accompliſhed, the paſſage by the Cape.

When, in the hope of monopolizing the trade of Tyre, and ſecuring as an aſylum for the riſing fleets of Greece its two deep and

 ſpacious

ſpacious bays ſtretching out on each ſide of the peninſula, the one looking towards its parent Sidon, the other towards the great mart, Egypt, and ſerving as a ſummer and winter harbour for its vaſt marine, the politic Alexander demoliſhed that ancient city, and inflicted ſo exemplary a vengeance on its inhabitants, it was his intent only to annihilate it as a Tyrian colony; and, before he left the coaſt, he rebuilt and repeopled it, aſſuming the flattering title of the *founder of a new Tyre.* Of the new inhabitants, many were Grecian adventurers, and many were collected from the maritime provinces in its neighbourhood, which had viewed its proſperity with a jealous and malignant eye. Still, however, there remained a large portion of the natives, who had, during the ſiege, tranſported themſelves in ſhips to Sidon and Carthage, and theſe, ſhortly after returning, endeavoured to revive its ancient ſplendour. Though theſe efforts were ineffectual in all the extent deſired, much of its commerce and its conſequence was recovered; for, ſcarcely twenty years afterwards, Tyre was again become ſo conſiderable a city as to reſiſt, for many months, the beſieging army of Antigonus, one of the generals, among whom the dominions

dominions of Alexander were, at his death, partitioned out, engaged in war with Ptolemy, in whofe hands it then was, and confequently in a ftate of dependance on the Greek fovereigns of Alexandria, as it ever after continued. No longer, therefore, could either the Tyrians, or their defcendants, the Carthaginians, command the port of Rhinocolura for the tranfportation of the commodities of the weftern world to India, becaufe both that port and the paffage of the adjoining ifthmus were neceffarily under the control of the monarch who commanded Egypt and the weftern diftricts of the Arabian Gulph.

Alarmed, therefore, at the blow aimed at their very exiftence by the deftruction of Tyre, and at the evident, though not yet declared, intention, of the Macedonian chief to deprive them of their monopoly of the Indian trade, and make it flow in a new channel, the Carthaginians difpatched to that prince, in Egypt, a man, named Hamilcar, of great addrefs and of a penetrating genius, to cultivate his good-will, and to obtain every information in his power concerning this project, and the poffibility of carrying it effectually into execution. Hamilcar found the king bufied in the vigorous

gorous prosecution of his great design; the port of Alexandria already cleansed, enlarged, and defended by a wall, and the city itself, which was intended to render Carthage a desert, on every side rising in beauty and grandeur. The report of the great works carrying on at this future metropolis of Egypt filled the Carthaginians with dismay; and at the same time so incensed them, that, convinced as they were of the entire practicability of concentrating at Alexandria the whole commerce of the eastern and western world, in a transport of rage, they put to death the innocent bearer of this unwelcome intelligence.* No other channel, therefore, for the conveyance of articles of commerce from the western to the eastern world remained to the Carthaginians, besides that before pointed out, through Tadmore and the deserts, to the Euphrates and the Persian Gulph; and, from the convulsed state in which, owing to incessant wars, the Assyrian and Persian empires continued for nearly half a century afterwards, even that channel must have been a very precarious and hazardous one. Patient, however, and persevering as the camel that bears

* Justini Hist. libl xxi p. 406, edit. variorum,

her

her commodities over the burning ſands, COMMERCE undauntedly urges her way through oppoſing difficulties, climbs the ſteep rock, ſtems the rapid torrent, nor relaxes its laborious efforts till it gains the dazzling prize, which crowns its labours and rewards its ſufferings.

Although the death of Alexander prevented his own accompliſhment of the plan which he had formed for making Alexandria the emporium of the trade of the world, Ptolemy Soter, his friend and ſucceſſor in the kingdom of Egypt, ſedulouſly and inceſſantly laboured, during a long reign of thirty-nine years, to complete the magnificent project of his maſter. This firſt and greateſt of that learned and princely line decorated the noble harbour of Alexandria with a marble lighthouſe, ſo grand and beautiful as to be once eſteemed the wonder of the world; and he joined to it the iſland Pharos, on which it ſtood, by a ſtupendous mole, or cauſeway, carried, for three-quarters of a mile, through the ſea. He alſo erected in it, for the encouragement of ſcience and the accommodation of the learned, a ſuperb ſtructure, which was called the Muſeum, or Academy, and a library, not leſs valuable for the beauty of the

archi-

architecture than for the rarity and number of the volumes it contained, which amounted to 400,000, unfortunately burnt about three centuries after; as was the ſtill greater one begun by Ptolemy Philadelphus, his ſon, at a more recent period, by the ferocious mandate of the barbarian Omar. The temple of Serapis, the royal palace, the lofty walls flanked with baſtions of durable granate, the great canal by which the waters of the Nile were conveyed to the city, and the marble columns that ſuſtained the vaults, (at this day to be ſeen,) on which the whole city was built, long made Alexandria alike the thronged reſort of the merchant and the ſcholar; and juſtly entitled it to the diſtinguiſhed appellations of Queen of the Eaſt, and the Metropolis of the World.

Ptolemy Soter died at the advanced age of eighty-four, and was ſucceeded by a ſon not leſs ardently deſirous to fulfil the intentions of his wiſe father, than to perfect the extenſive plans of the ambitious Alexander. The perpetual conflicts, by land, in which that father was engaged with the other competitors for the divided empire of their maſter, during the early part of his reign, had prevented his giving all that attention to his marine, though that

that marine was far from contemptible, which appeared neceſſary to ſupport the pretenſions of a power aſpiring to give law on the ocean, and make the commerce of diſtant nations ſubſervient to its own aggrandizement. Alexander had foreſeen that this could never be effected while Tyre and Carthage were permitted to retain ſuch a numerous fleet in the Mediterranean; and, therefore, after ruining the Phœnicians of Tyre, he had formed deſigns for the ſpeedy deſtruction of thoſe of Carthage alſo. Among his papers were found memoranda of certain grand projects, which, if he had lived, it was his intention to have executed; and, firſt of theſe, as the baſis of his future ſcheme of greatneſs, was recorded his reſolution to build a thouſand ſtout gallies, to reduce the Carthaginians and other maritime nations, who might be inclined to oppoſe the progreſs of his arms in an intended conqueſt of all the ſea-coaſts of Africa and Spain, lying on the Mediterranean; along the whole line of which the next memorandum ſtated his intention to carry a broad and regular high road, as far as Ceuta and Tangier, for the convenience of commerce, and more eaſy communication between his land and ſea forces; while a third propoſed the erecting

erecting of forts, eſtabliſhing arſenals, and forming havens, docks, and yards, for building and repairing ſhips, at proper diſtances, throughout his dominions. This ſcheme, carried into execution, muſt have annihilated the power of Carthage; and the whole project ſerves deciſively to mark the judicious policy and comprehenſive graſp of the mind that formed it.

To bring to a concluſion theſe extended ſtrictures on the trade maintained with Britain on the one hand, and India on the other, by the Carthaginians, we have only to ſubjoin, that, after bravely ſtruggling for nearly three hundred years to preſerve their liberty and their commerce againſt the incroachments of the Romans, their empire was entirely ſubdued, and at length, in the year before Chriſt 146,* its ſtately and beautiful metropolis was, by the renowned Scipio Æmilianus, burned to aſhes. But before the Romans could engroſs to themſelves any conſiderable portion of the valuable trade carried on through Egypt to India, another power, which, under the protecting wing of the Ptolemies, had riſen to an uncommon height

* Appian in Punicis, p. 85.

of

of maritime glory, was likewife to be fubdued, and this was the republic of Athens, whofe fleets now fwarmed in the Indian feas, and wafted into the ports of the diftant Euxine the rich commodities of the Ganges.

THE FLOURISHING COMMERCE OF INDIA, IN THE REMOTEST PERIODS, PROVED FROM THE INSTITUTES OF MENU.

PREVIOUSLY, however, to our taking a furvey of the naval concerns of the Greeks with Hindoftan and Britain, we ought to confider in a more particular manner than we already have, the progrefs made by the Indians themfelves in navigation, whom the number and magnitude of their rivers, added to their vaft inland commerce, muft have made very early expert in that fcience. The beft guide we can take with us during this retrofpect upon the ancient commercial tranfactions of India, as well on the continent as by fea, is the book fo often mentioned before, the Inftitutes of Menu, the date of which, in an introductory difcourfe, Sir William Jones has fixed, by aftronomical obfervations, to about the twelfth century before Chrift, and in

in that book we find numerous rules laid down, and cafes adjudged, that probably refer to many centuries preceding even that remote period. The two following ftanzas of chapter the eighth, ON JUDICATURE, AND THE DUTY OF KINGS, will demonftrate in how important a light the great legiflator of India confidered the commerce of that empire, and how minute and unwearied ought to be the attention paid to it by its fovereign. The tranflation, it fhould be remembered, is, throughout, ftrictly and fcrupuloufly verbal, fo that the reader cannot fail of being in pof-feffion of the genuine meaning of Menu, and it may be added, that never before did any editor contrive to give to a verbal tranflation not only fuch perfpicuity but fuch unexampled elegance.

"With vigilant care fhould the king exert himfelf in compelling *merchants* and *mechanics* to perform their refpective duties, for, when fuch men fwerve from their duty, they throw the world (that is, a great commercial empire) into confufion." Inftitutes, p. 243.

"Day by day muft the king, though engaged in forenfic bufinefs, confider the great object of public meafures, and inquire into the ftate of his carriages, elephants, horfes, and

cars, his conſtant revenues and neceſſary expenſes, *his mines of precious metals, or gems*, (a proof that the Indian ſovereign had ſuch mines,) and his treaſury." Ibid.

In truth, the Indian ſovereigns had no ſmall ſtimulus to attend to their duty in thus inſpecting commercial concerns; for their profits are ſaid, in another place, to have been a *twentieth* part of the profit of every thing ſold. The toll-gates, for the paſſage internally of caravans of merchandize, ſeem to have been numerous in thoſe early times, and the duty collected with the utmoſt ſtrictneſs; for, by the 400th article of that chapter of the code, it is enacted, that

"Any buyer or ſeller, who fraudulently paſſes by the toll-office at night, or any other improper time, or who makes a falſe enumeration of the articles bought, ſhall be fined *eight times as much as their value*." P. 240.

"Let the king eſtabliſh rules for the ſale and purchaſe of all marketable things, having duly conſidered whence they come, IF IMPORTED; and, IF EXPORTED, whither they muſt be ſent; how long they have been kept; what may be gained by them; and what has been expended on them." Ibid.

"Once

" Once in five nights, or, at leaſt, every fortnight, according to the nature of the commodities, (that is, whether they will keep or not,) let the king make a regulation for market-prices in the preſence of experienced men:" and this ſeems to have been the general practice of Eaſtern ſovereigns, for Pliny tells us, that, at Ocelis, on the coaſt of Arabia, the great mart, whither the Indian and Egyptian fleets annually ſailed to barter the commodities peculiar to their country for the myrrh and frankincenſe of Arabia; the king of that country alſo fixed the price of all the articles ſold at that emporium, whether imported or exported; and he mentions, in proof of this aſſertion, that, in conſequence of the high duties impoſed on cinnamon at that port, that precious commodity roſe to ſuch a high price at Rome, that a pound of it ſold for one thouſand ſeſterces, or about eight pounds ſterling.*

" Let all *weights* and *meaſures* be well aſcertained by him; and, once in ſix months, let him re-examine them." P. 241.

Theſe paſſages afford irrefragable evidence of the very rigid attention anciently paid to

* Plinii Nat. Hiſt. lib. xii. cap. 19.

the trading concerns of India, and the tract itself, being of such high antiquity, must prove very interesting to the commercial reader. The toll-prices at the different ferries on the Indian rivers are then stated with equally minute precision.

"The toll at a ferry is one pana for an empty cart; half a pana, for a man with a load; a quarter, for a beast used in agriculture, or for a woman; and an eighth, for an unloaded man." Ibid.

"Waggons, filled with goods packed up, shall pay toll in proportion to their value; but for empty vessels and bags, and for poor men ill-apparelled, a very small toll shall be demanded." Ibid.

In the following article respecting *freightage*, there is a most remarkable passage, which greatly arrested the attention of the translator, since it decidedly proves that 1200, if not 1500, years before Christ, the Indians, not less than the Phœnicians, navigated the vast ocean. It is as follows:

"For a long passage, the freight must be proportioned to places and time; but this must be understood of passages up and down rivers: AT SEA THERE CAN BE NO SETTLED FREIGHT." Ibid.

" Whatever ſhall be broken in a boat, by the fault of the boatmen, ſhall be made good by thoſe men collectively, each paying his portion." Ibid.

" This rule, ordained for ſuch as paſs rivers in boats, relates to the culpable neglect of boatmen on the water; in the caſe of inevitable accident, there can be no damages recovered." Ibid.

It is not, however, only the freightage neceſſary to be paid for carriage of goods by ſea that is thus particularized, for, in another place, we find a law relating to the intereſt which the merchant was, by mutual agreement, bound to pay for the commodity exported.

" Whatever intereſt, or price of the riſk, ſhall be ſettled between the parties by men WELL ACQUAINTED WITH SEA-VOYAGES, or journies by land, with times and with places, ſuch intereſt ſhall have legal force." P. 210.

If the reader ſhould be anxious to know what were the articles bartered in this traffic, I anſwer whatſoever a great, flouriſhing, and eſtabliſhed, empire could produce, and many which it did not produce; as gold, ſilver, lead, copper, and TIN; articles of commerce which

they ſeem to have poſſeſſed immemorially, and in great abundance, when the reſt of the world was but very ſcantily ſupplied with them. As to precious gems, diamonds, rubies, and pearls, they were the native growth of their own rich country; the firſt came from the mines of Soumelpore, on the Adamas river; the ſecond from thoſe of Pegu; the third from the celebrated fiſheries on the ſhores of the Peninſula and Ceylone. The ſame luxuriant and fertile ſoil alſo produced to the Indians ſandal, cinnamon, ſaffron, and all the other rich and odoriferous woods that grow in the fragrant foreſts and gardens of Aſia, though not in the unbounded plenty in which they required them for various uſes, ſacred and civil; for the magnificent temple, and the ſplendid palace.

Many of theſe latter, therefore, were conſtantly imported from Arabia to cheriſh the never-dying fires that blazed on the altars of their deities; for only the moſt coſtly aromatics, inflamed by a profuſion of rich gums and clarified butter, are there allotted to feed the ſacrificial flame. Medicinal drugs, alſo, of the moſt powerful efficacy, and perfumes of the rareſt kind, were the ſpontaneous gift of their prolific ſoil. In caſſia, bezoar, benzoin,

zoin, ſtorax, gum-lac, they immemorially drove a flouriſhing trade; and the aloes, the muſk, the ſpikenard, the civet, and the camphire, of India, are ſtill unrivalled. The commerce for the former was principally carried on through the Northern ſoobah of Cabul, a region ever famous for its aromas and the rich botanical ſtores of every ſpecies which its delicious climate produces, and in which, independent of its general commerce, it maintained an extenſive provincial traffic with Perſia: the latter were, in general, the productions of the warm ſouthern provinces and the Peninſula, whence they were as abundantly exported to the Weſt.

If, turning over the pages of the ſame volume, we examine the mechanical arts and infinite manufactures of this ancient nation, we find them engraving on the hardeſt ſtones, and working in the moſt difficult metals; giving the moſt beautiful poliſh to the diamond, an art ſuppoſed not to be known till the 15th century; inchaſing in gold, and working in ivory and ebony, with inimitable elegance. In weaving, ſpinning, and dying; in all the more ingenious devices appertaining to the reſpective occupations of the joiner, the cutler, the maſon, the potter, and the ja-

panner; in executing the moſt curious cabinet and filligree work; in drawing birds, flowers, and fruits, from the book of nature with exquiſite preciſion; in painting thoſe beautiful chintzes annually brought into Europe, that glow with ſuch a rich variety of colours, as brilliant as they are laſting; in the fabrication of thoſe ornamental vaſes of agate and chryſtal, inlaid with the richeſt gems, that conſtitute ſo large a portion of the ſplendid merchandize of India with the neighbouring empires of Aſia; in ſhort, in whatever requires an ingenious head or a ductile hand, what people on earth, in thoſe remote or in theſe modern times, has ever vied with the Indians?

What poliſhed nation is not, or has not been, indebted to the loom of India, and the labours of the Indian mechanic, for the choiceſt rarities of houſehold-furniture, and apparel of the fineſt and moſt ſplendid texture?—Her rich callicoes, plain or flowered, applied to a thouſand domeſtic and perſonal uſes both in Europe and Aſia;—her gold and ſilver brocades;*—and her carpets and tapeſtry

* Although the uſe of Eaſt-India *wrought ſilk* is now prohibited for the wiſe purpoſe of encouraging our own manufactures in that line, yet how

peſtry ever ſuperior to all others, if not in the deſign, at leaſt in the dazzling luſtre of the colours, are abundant proofs of theſe aſſertions. Who has not heard of the ſhawls of Caſhmere, of the fine veils, ſumptuous veſts, and gaudy ſaſhes, made in India, and of the exquiſite fineneſs of their muſlins, eſpecially of thoſe curious robes, of this delicate manufacture, appropriated to the uſe of the ſultanas of the court of Delhi, while Delhi had a court; woven with ſuch elegance, that the whole dreſs might be drawn through a ſmall ring, and, when ſpread on the graſs, on account of the minuteneſs of the threads, were ſcarcely viſible to the eye? To what European nation has not the loud thunder of the Britiſh navy proclaimed the excellence of the ſaltpetre of Bengal; and what Aſiatic army has not had its fury in battle increaſed by the inſpiriting fumes of its opium, not exceeded by the beſt produced in Egypt? How would the table of luxury have been ſpread, not only in our times, but in thoſe of Greece and Rome,

how great and general was the conſumption, previous to that prohibition, of this commodity, may be learned from what is recorded in Poſtlethwayte on this article, relative to the cargo of the Taviſtock, which brought 9000 pieces of damaſk only, independent of other ſorts of wrought ſilk, each of which being worth at market 9*l.* or more, the damaſk only amounted to near 90,000*l.*

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had it not been for the aid which culinary ſkill has received from the pepper, the nutmegs, the cloves, the ginger, the mace, the cinnamon, of the tropical regions of India? Add to this, their rich ſweetmeats and preſerves of all kinds, their fruits dried or green, the anana, the mango, and many others, of ſuch exquiſite flavour and poignancy, that the appetite ranges among their endleſs variety without danger of being ſatiated or diſguſted.

In reſpect to the various articles of which their thriving domeſtic commerce principally conſiſted, they in a particular manner marked the native ingenuity and taſte of a people, one order of whom are entirely devoted, from their infancy, to mechanical employ and manual labour, and thoſe articles were, at once, elegant in fabrication and infinite in number. Among theſe may be reckoned curious baſkets made of thoſe flexible reeds, with which the banks of their rivers and marſhy grounds abound in wonderful variety; various ſpecies of beautiful pottery of the more elegant kind, and ſome even ſcented; an infinite aſſortment of coſtly toys, fabricated of ivory, and what we call mother-of-pearl; light ſcreens richly gilded, and painted with the moſt vivid colours; fans and umbrellas formed of the beau-

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tiful feathers of the numerous tropical birds that flutter in their forests and carol in their groves; musical instruments adapted to every species of melody, martial or festive, solemn or plaintive, from the dreadful resonance of the tom-tom to the sprightly air of the vena and tambour: in these, and a thousand other minuter articles, which it would be tedious to enumerate in this place, the Indians, in periods to which European chronology scarcely ascends, carried on, and still maintain, an extensive and vigorous traffic.

But lest I should be thought to have exaggerated matters in this account of the varied and extensive trade of ancient India, I shall now descend to some particular statements and extracts from the volume, cited before, which will fully prove the truth of the preceding assertions. I shall, also, for the convenience of the reader, continue to be precisely accurate in referring to the pages which I cite, and shall begin with mentioning two or three articles on which I shall have occasion to discourse more at large hereafter, when discussing certain parts of the trade of India with Britain in modern periods. The first of these is

SUGAR.

SUGAR.

THAT the ancient Indians, at this remote æra, were accuſtomed not only to extract ſugar from the cane, which anciently grew and ſtill grows in luxuriant abundance in their country, and was, probably, thence tranſported into our Weſt-India ſettlements; but alſo knew how to draw from the melaſſes an ardent ſpirit, like the liquor which we call RUM, is evident from the following paſſage in theſe Inſtitutes, page 320, where it is ſaid, "Inebriating liquor may be conſidered as of three principal ſorts; that extracted from DREGS OF SUGAR, that extracted from bruiſed rice, and that extracted from the flowers of the Madhuca: as one, ſo are all; they ſhall not be taſted by the chief of the twice-born;" that is, the Brahmin, who, according to the received notion of præ-exiſtence in India, is ſuppoſed to be a ſecond time born, when he enters on his earthly career.

In this paſſage we find the exact parallel, or, perhaps, the origin, of that ancient precept of the Egyptian code, that the prieſt ſhould refrain from taſting wine and ſpirituous liquors; and the reaſon afterwards aſſigned

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for this ſtrict prohibition, at leaſt in India, is, leſt, when in a ſtate of Intoxication, he ſhould pronounce ſome ſecret phraſe of the myſterious Veda. The next are

INDIGO AND DYED COTTONS.

THAT the merchants of India, alſo, in that early period, drove a traffic in Indigo is certain, ſince, in the ſame book, when Menu is enumerating the ſpecies of commodity in which it is lawful for a diſtreſſed Brahmin to deal, indigo is one, among many others, forbidden him; and indeed from that very paſſage we may collect many other articles then forming a part of the domeſtic and foreign trade of India.

Among the various kinds of merchandize alſo there enumerated, but prohibited the Brahmin to trade in, if diſtreſs ſhould drive him to derive his ſuſtenance from commerce, are different ſpecies of cloth, made of wool, or of the bark of trees, dyed of *a red colour*, and theſe are repeatedly ſpecified in ſo particular a manner, that we have the ſtrongeſt reaſon to conclude they had obtained from the Phœnicians ſome information concerning the

the rich dye for which Tyre was celebrated throughout the Oriental world, and which, in fact, confifted of a *deep dark* RED. The paffage in queftion particularly fpecifies

"All woven cloth, DYED RED, cloth made of Sana, of Cfhuma bark, and of wool, EVEN THOUGH NOT DYED RED," as prohibited the mercantile Brahmin.

In reality, this is by no means the only evident remain of the connection anciently fubfifting between the Tyrians and Indians that may be difcovered in the hiftory and commerce of the two nations. The immemorial cuftom eftablifhed in India, of women facrificing themfelves to the manes of their deceafed hufbands, may be difcovered in the conduct of Dido, wife of Pygmalion, king of Tyre, who, rather than devote herfelf to the embraces of a fecond hufband, publicly afcended the funeral pile.

Befides the above-mentioned articles, forbidden the Brahmin, it was unlawful for him to deal in "gems, falt, cattle, human flaves," (that ancient but difgraceful traffic!) "medicinal drugs," and, among others, the baneful claffes of poifonous herbs; (for the old Indians feem to have been well fkilled in poifons;) he was forbidden to fell "iron, honey, wax,

wax, perfumes, SUGAR, NILI or INDIGO, and lac." P. 300.

PRECIOUS STONES, PEARLS, METALS, IVORY, &c. &c.

THE above liſt of prohibited articles from ſo authentic a ſource is extremely important in an inveſtigation concerning the commerce of a country in ſuch very remote æras. But in another paſſage, on the purification of articles uſed at that time in diet and in dreſs, we are ſtill farther introduced to a knowledge of their great advance in arts and manufactures; for, as to their ſciences, they will become an article of ſeparate conſideration hereafter, while the curious enumeration of their ſuperſtitious cuſtoms, as to clothing and diet, will not fail to excite wonder and gratify curioſity. With reſpect to utenſils uſed in diet, it is obſerved,

"Of brilliant metals, of gems, and of every thing made with ſtone, (as pots or vaſes,) the purification ordained by the wiſe is with aſhes, water, and earth." P. 137.

"A golden veſſel, not ſmeared, is cleanſed with water only; and every thing produced

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in water, as coral-ſhells or pearls, and every ſtony ſubſtance, and a ſilver veſſel, not enchaſed." Ibid.

" From a junction of water and fire aroſe gold and ſilver; and they two, therefore, are beſt purified by the elements whence they ſprang." Ibid.

" Veſſels of copper, iron, braſs, PEWTER, TIN, and LEAD, may be fitly cleanſed with aſhes, with acids, or with water." Ibid.

" The purification ordained for all ſorts of liquids, is by ſtirring them with cuſa-graſs; for clothes folded, by ſprinkling them with hallowed water; for wooden utenſils, by planing them." Ibid.

" For the ſacrificial pots to hold clarified butter and juice of the moon-plant, by rubbing them with the hand, and waſhing them, at the time of ſacrifice." P. 138.

" Leathern utenſils, and ſuch as are made with cane, muſt neceſſarily be purified in the ſame manner with clothes; green vegetables, roots, and fruit, in the ſame manner with grain." Ibid.

" Silk and woollen ſtuff, with ſaline earths; blankets from Nepaul, with pounded *ariſhtas*, or *nimba*-fruit; veſts and long drawers, with the

the fruit of the bilva; mantles of *cſhuma*, with white muſtard-ſeeds." Ibid.

"Utenſils made of ſhells or of horn, of bones or of ivory, muſt be cleanſed by him who knows the law, as mantles of *cſhuma* are purified." Ibid.

In page 261, we find puniſhments ordained "for mixing impure with pure commodities, for piercing fine gems, as diamonds or rubies, and for boring pearls or inferior gems *improperly*."

How ſeverely indeed they puniſhed fraud in traffic, and with what jealous vigilance the Indians guarded from baſe alloy that gold which they received in ſuch plenty from all quarters of the known world, will be evident from the following ſevere law, which may be given as a ſtriking ſpecimen of the unrelenting aſpect of Hindoo juſtice.

"The ſeller of bad grain for good, or of good ſeed placed at the top of the bag, to conceal the bad below, and the deſtroyer of known land-marks, muſt ſuffer ſuch corporal puniſhment as will *disfigure* them;" as, for inſtance, depriving them of their eyes or hands. P. 283.

"But the moſt pernicious of all deceivers is a goldſmith, who commits frauds; the king

ſhall order him to be *cut piecemeal with razors.*" Ibid.

The duty of a Bice, or merchant, is thus ſummarily recapitulated towards the cloſe of chapter the ninth:

" Of gems, pearls, and coral, of iron, of woven cloth, of perfumes, and of liquids, let him well know the prices both high and low." P. 287.

" Let him be ſkilled likewiſe in the time and manner of ſowing ſeeds, and in the bad or good qualities of land; let him alſo perfectly know the correct modes of meaſuring and weighing." Ibid.

" The excellence or defects of commodities, the advantages and diſadvantages of different regions, the probable gain or loſs on vendible goods, and the means of breeding cattle with large augmentation." Ibid.

" Let him know the juſt wages of ſervants, the various dialects of men, the beſt way of keeping goods, and whatever elſe belongs to purchaſe and ſale." P. 288.

A RETROSPECTIVE VIEW TAKEN OF THE GRADUAL PROGRESS OF THE INDIAN AND OTHER ORIENTAL NATIONS IN SHIP-BUILDING, WITH STRICTURES ON THE FORM AND EQUIPMENT OF THE ANCIENT VESSELS.

I HAVE already obſerved, that the great rivers of India, as well as the vaſt number of them, interſecting the country as they do in every poſſible direction, and many of them at certain ſeaſons of the year, like the Nile, overflowing their banks, and fertilizing the ſoil, muſt very early have had the effect to make the Indians acquainted with the art of navigation, eſpecially as it was on the banks of thoſe rivers, as well on account of ſuperſtitious motives as for the convenience of inland commerce, that the firſt Indian cities were erected. Their firſt efforts in this way were, doubtleſs, confined to voyages up and down the Ganges and Indus, and their veſſels, probably, conſiſted of that kind of boats, made of great canes or reeds, or, as we call them, bamboos, which grow plentifully on the banks of the large rivers, and in the fens and marſhes

of India, and with which, closely compacted together, and probably covered, like those of the old Britons, with raw hides, according to Diodorus Siculus, the Indian monarch, whom the Greeks have recorded under the name of Staurobates, formed a fleet, to the number of four thousand, to oppose the fleet of Semiramis on the Indus.* In this engagement, however, the former was unsuccessful, and the reason seems to have been, (for I am inclined, under certain limitations, to admit the fact of such a battle having taken place, though reported by the fabulous Ctesias,) that the Assyrian sovereign had engaged her Phœnician subjects, who were more expert mariners than the Indians, to build that fleet, and direct its operations against the unpractised enemy.

Of the ships that composed this fleet, after all, no very magnificent idea can be formed, since it was built in detached pieces on the coasts of Cyprus, Syria, and Phœnicia, and transported thence, on the backs of camels, to the Indus; and with respect to the reed-constructed boats, covered with leather, so often mentioned above, as belonging both to the

* See Diod. Sic. lib. ii. p. 95, and Suidas ad Vocem Semiramis.

old

old Britons and Indians, with whatever contempt we may look upon them, they were certainly the only ones made uſe of by all nations, except the adventurous maritime race of Phœnicia, during the early periods of the world. We have no account of any others being anciently uſed in the rivers of Ethiopia, Egypt, and the Sabæan Arabia; and it is on this account Virgil aſſigns to Charon, the infernal ferryman, a boat made of materials of the ſame kind:

——— Gemuit ſub pondere cymba
Sutilis.——— Æneid VI. 414.

In truth, theſe boats themſelves were a great improvement on the ſimple floats, compoſed of rafts bound together with thongs made of the ſinews of animals, that formed the firſt tranſports. They were built hollow to reſemble the canoes, which, conſiſting of the trunks of trees, excavated by fire, ſerved to convey the primitive race of men, as the larger floats did their articles of barter. Hides, doubtleſs, hardened and prepared with great care, ſerved as a ſheathing to theſe veſſels, and over all was probably ſpread a coat of roſin, or pitch,

more firmly to ſecure them againſt the pene-
tration of the water. The Greeks, at leaſt, we know were accuſtomed to fortify the outſide of their veſſels with pitch, mixed with roſin, which gave them a dark appearance, and hence, in Homer, they are uniformly denominated μελαιναι, or black. The Romans in ſucceeding ages improved on this practice, and ſet the firſt example to poſterity of ſheathing veſſels with metal, though this fact is not generally known; but I ſhall preſent it to the reader on the authority of Mr. Lock, who, in his Hiſtory of Navigation, prefixed to Harris's Voyages, informs us as follows: "Leo Baptiſti Alberti, in his Book of Architecture, lib. v. cap. 12, has theſe words: But Trajan's ſhip having been weighed out of the lake of Riccio, at the very time while I was compiling this work, where it had laid ſunk and neglected for above thirteen hundred years; I obſerved that the pine and cypreſs of it had laſted moſt remarkably. On the outſide, it was built with double planks, daubed over with Greek pitch, caulked with linen rags, and over all a ſheet of lead faſtened on with little copper nails. Raphael Vollaterranus, in his Geography, ſays, this ſhip was weighed up by the order of Cardinal Proſpero Co-

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lonna. Here we have caulking and ſheathing together above ſixteen hundred years ago; for I ſuppoſe no man can doubt that the ſheet of lead nailed over the outſide with copper nails was ſheathing, and that in great perfection, the copper nails being uſed rather than iron, which, when once ruſted in the water with the working of the ſhip, ſoon loſe their hold, and drop out."

A race conſtantly reſiding on the banks of rivers, who were poſſeſſed of ſuch vaſt extent of ſea-coaſt, and who, probably, in part, ſupported themſelves by fiſhing, could not fail of obſerving both in what manner and with what agility the tenants of the watery element urged their way through that element. The remark of Pliny, therefore, that their fins ſuggeſted to them the firſt notion of oars, and the tails of birds, with which they viewed them direct their flight through the pathleſs air, the uſe of the helm,* is founded in reaſon and probability. The attempt to collect the aid of the winds, by expanding a ſail, to accelerate their progreſs on rivers, and in creeks, muſt, at firſt, have proved a hazardous, and, in many inſtances, a fatal, experiment. But, in this

* Plinii Nat. Hiſt. lib. xii. p. 551.

inſtance, the ſame analogical deductions operated upon them as in the former, and from obſerving how the feathered tribes, by expanding their wings, and catching the full gale, were borne along through the fields of æther, they learned to give the ſame aid to their ſhips, gliding through the trackleſs water. The reſemblance of a ſhip with ſails to monſtrous birds, with their pinions extended, infected the minds of all the ancient poets and mythologiſts, and in this fancy we find the origin of all the fables relative to griffins and hippo-griffins; to the winged dragons of Triptolemus, and the flying ſteed Pegaſus, the offspring of Neptune: theſe were only ſhips with out-pread ſails, in which the daring adventurers ſailed on their reſpective expeditions, and aſtoniſhed by their naval exploits an ignorant and credulous age.

In the infancy of navigation, indeed, no ſhips had more than one maſt and one large ſail; but convenience, added to increaſing experience, brought into uſe a variety of both, whoſe reſpective names are recorded by Scheffer,* but which need not be recapitulated in this place.

* Schefferus de Militia Navale, lib. ii. cap. 2.

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In the progreſs of this inveſtigation hitherto, the extreme remoteneſs of the æra, reaching up to the birth of man and the dawn of ſcience, has prevented any attempt to fix the preciſe period in chronological hiſtory to which the different improvements in nautical ſcience, civil and military, belonged. But ſince, by ſome authors of repute, the fleet of Semiramis has been conſidered as the firſt naval effort, and it is certainly one of the earlieſt recorded on the page of hiſtory, it becomes neceſſary to ſtate, with as much certainty as we may be able, that period. And here we cannot conceal our ſuſpicion that the æra aſſigned to that invaſion, in Uſher's Chronology, is much too low in the annals of the world; and the miſtake has, probably, ariſen from there having flouriſhed ſeveral Aſſyrian ſovereigns, who bore that celebrated name. According to that chronologer, this memorable event took place about the twelve hundredth year before Chriſt, which approaches very near the period aſſigned, by Sir William Jones, to the collecting into a regular code the Inſtitutes of Menu. But thoſe Inſtitutes repreſent the Indians as a nation already well ſkilled in maritime affairs, and report caſes adjudged relating to adventures at ſea. On

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that account, the more ancient date ſeems to me to be preferred, which places the event back five centuries nearer the flood. In truth, the Argonauts had performed their celebrated expedition half a century before the firſt-mentioned æra, and the Trojan war had already proved the occaſion of bringing out the moſt formidable collective fleet that had yet ſailed upon the ocean, conſiſting of near twelve hundred ſail, of all ſhapes and dimenſions; though it muſt be owned thoſe who navigated them exhibited but little dexterity in nautical concerns; advancing very ſlowly in their progreſs, and never daring to venture far from the ſhore. Seſoſtris, too, it ſhould be remembered, that Seſoſtris, who is ſaid to have flouriſhed above 1600 years before Chriſt, had long previous to this period, if Diodorus Siculus* may be credited, built, on the Red Sea, a fleet of four hundred ſhips, for the purpoſe of conquering the maritime regions of Africa, and ſubjugating India. The immenſe veſſel, alſo, of cedar, two hundred and eighty cubits in length, decorated with golden ornaments on the outſide, and beautified with ſilver within, which the ſame prince dedicated

* Diod. Sic. lib. i. p. 51, 52.

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to Osiris, supposing there to be any basis for the story, argues no mean proficiency in naval architecture, by a race whose superstitious notions rendered them in general hostile to marine enterprizes. It was the invariable aim of this monarch, through a long and glorious reign, to conquer the violent aversion of the old Egyptians, towards engaging in sea-concerns; and he so far prevailed as to establish among them an order of mariners. These vast undertakings, however, were certainly above the skill of a people only beginning to cultivate nautical science, and we are irresistibly led in this instance, also, to conclude, that, in carrying them on, they had the aid of those Phœnicians who inhabited Iduмæa and the regions of the Mediterranean coast nearest Egypt.

In the course of ages, and in the progress of science, the Indians, taught by experience to provide vessels adapted to war as well as domestic use, would naturally improve in the art of ship-building, and either by exerting their own lively-inventive genius, or by copying the Phœnician models, would soon learn to fabricate vessels capable of stemming the stormy billows of even the Arabian Gulph, the utmost limit of their maritime excursions

ſouthward. For ſhips of ſuperior magnitude, ſtrength, and burthen, they certainly did not want in the extenſive foreſts of India abundant materials, eſpecially in thoſe which bordered on the rivers Hydaſpes and Indus, and from which Alexander, in later ages, cut down the immenſe quantity of timber neceſſary to build the fleet of above two thouſand ſail, in which Nearchus performed his celebrated voyage through the Perſian Gulph, and up the Tigris, into Meſopotamia.

Concerning the exact ſhape of thoſe ancient veſſels, it is impoſſible to write with any certainty; but it will probably excite in the modern mariner no ſmall degree of ſurpriſe, to be informed of a circumſtance, which, however, is confirmed by the unanimous voice of claſſical antiquity, that the firſt veſſels fabricated by the human race were of a round form; and Bochart contends, that the ſhip Argo, being the firſt long ſhip ever uſed on the ocean, was thus denominated from Arco, a Phœnician word, ſignifying *long*.* The ſame author informs us, that the navy of Tyre conſiſted of two ſorts of veſſels, the one being round ſhips, which they denominated Gauli, the other long ſhips, or galleys, which

* Bocharti Sacr. Geograph. p. 819.

they

they termed Triremes, or ſhips of three banks of oars, ſuppoſed to be of their invention. Of theſe, in battle, they placed the long veſſels in the centre, while the round veſſels formed the wings of the fleet. In truth, the firſt ſhips were built round, or rather oval, becauſe they were intended merely as tranſport-veſſels and ſhips of burthen, and that form allowed ampler ſpace for the ſtowage of proviſions and thoſe curious mercantile commodities which were the objects of mutual barter between the inhabitants of Oriental countries. The tranſport-veſſels were generally towed along the great rivers with cords, as is the caſe at preſent in moſt countries where there flouriſhes any conſiderable inland navigation; the ſhips of burden were chiefly managed by ſails, while thoſe of war, for the convenience of more ſwiftly tacking about during an engagement, and approaching an enemy on the weakeſt ſide, were generally rowed with oars. Not that theſe latter were wholly deſtitute of ſails, but in that infancy of navigation, when men were leſs dexterous in the uſe of ſails than oars, the former were often an incumbrance, and ſometimes, in tempeſtuous weather, or on a boiſterous ſea, were even the occaſion of diſaſter and defeat. The Indians, whoſe obſtinate

ſtinate adherence to old cuſtoms and maxims, however wrong and ridiculous, has been more than once animadverted upon, have not probably ſo far deviated from the maxims of their anceſtors in ſhip-building, but that we may perceive in the preſent form of the junks that traffic along the coaſt of the Peninſula and the neighbouring ports of the Indian ocean, which are huge unſightly fabrics, almoſt as broad as they are long, a tolerable ſpecimen of their ancient manner, and they are evidently built in the ſtyle of ſhips intended, by their capacious hold, to carry conſiderable quantities of ſtores.

In reality, the mercantile race of India had never any idea in the conſtruction of them beyond their commercial uſe, nor ever intended them for longer voyages than at the moſt to the Gulph of Ormus and the Red Sea. It was the Phœnicians, and their colony of Carthage, who, being obliged to defend from Grecian and Roman invaders their valuable trade and extenſive dominions, carried to the utmoſt point of attainable perfection, in thoſe early times, the art of conſtructing and navigating veſſels, whether commercial or warlike. By them, the ancient ſails, which, in many inſtances, were made of nothing

nothing but hides, ſewed together, were exchanged for more flexible ones of linen, and the leathern thongs, or cords, uſed for bracing them and various other purpoſes, for others of hemp and flax. By them, too, the old clumſy anchors, which ſometimes conſiſted only of a large ſtone, and ſometimes of a log of wood, with a quantity of lead affixed, or a buſhel of ſand, let down to ſtay the courſe of the ſhip, were diſplaced for anchors of iron, having at firſt one, and afterwards two, teeth, or flukes. It is a circumſtance too much connected with our preſent ſubject to be omitted, that, according to Scheffer, cited before, the Portugueſe, at their landing on the coaſt of Malabar, actually found the firſt ſpecies of rude ſtone anchor in uſe among the inhabitants of Calicut, while their veſſels themſelves were flat-bottomed, had one maſt, with one triangular ſail, and were, in general, of the burden of two hundred tons. With reſpect to the merchant-ſhips uſed at this day by the Indians for the purpoſe of carrying on their export-trade, they are moſtly built of TEEK, a firm laſting ſpecies of timber growing plentifully on the mountainous regions of Malabar, and their cables and other cordage are made of the fibres of the nut of the cocoa-

tree.

tree. Indeed, the whole veſſel is frequently formed of planks cut out of that tree, and the reader may ſee an account of the building of one of this ſort, by Marco Polo, who viſited India in the 12th century, inſerted at length in the Anciens Rélations of M. Renaudot, who, from authentic ſources of information, adds, that this uſeful tree not only "affords materials wherewithal to build a ſhip, but to load her alſo when ſhe is finiſhed. The great planks of the trunk ſerve for her hull and maſts; with the filaments or fibres of the nut, they ſpin the cordage and the ſails; and they caulk her with the coarſer ſtuff, and the oil extracted from the tree. They load her with nuts, both green and dry; and of the liquor they draw from them, which is very pleaſant and ſweet, if not kept too long, they make a kind of cream, comfits, butter, and an excellent oil for wounds."* This tree is a native of the regions that lie within the confines of the torrid zone, both of the Eaſtern and Weſtern world, and the Indians of the Maldives very ingeniouſly employ the filaments of the ſame nut in making ſhirts, ſhort veſts, and other articles of light apparel.

* Ancient Accounts of India and China, in the notes, p. 20.

They uſe in their rivers, and in landing goods from foreign veſſels, large flat-bottomed boats, whoſe ſides are five or ſix feet high, the planks of which are very thin, and ſewed together with their cordage; yielding like paſteboard, if they ſhould happen, as is frequently the caſe, to ſtrike againſt the ſhallows of the ſhore; for which reaſon the Engliſh employ them in preference to their own boats.

To return to the conſideration of the progreſs of the Phœnicians in ſhip building. Thoſe, who invented the triremes, would, in courſe of time, naturally proceed to the formation of quinquiremes and galleys of a ſtill greater number of banks of oars, but it was left to their ambitious and daring rivals of Greece and Rome to build ſuch floating mountains as were the galleys, concerning which ſomething will be ſaid hereafter, of thirty, forty, and even fifty, banks of oars; nor can we form any conception how it was poſſible to navigate them to any purpoſe of utility. Theſe orders, or ranks of oars, were ranged, one above the other, not directly or perpendicularly, as ſome have abſurdly imagined, but roſe by a gradual aſcent, each at the back of the other, from the loweſt to the

 higheſt

highest region of the vessel. To prevent attrition from constant use, the blade, or broad part of the oar, was generally covered with plates of brass; but, as this addition would naturally have the effect to render the long oars used in the highest range extremely ponderous in the water, it was customary to put lead into their handles, by way of counterbalancing them. It was also the custom of the ancients to fortify the prow, that important part of the ancient vessels, on the strength of which so much depended, with brass; and Suidas even intimates, that those used by Semiramis against the Indians were thus armed;* a circumstance which, if credible, fully accounts for her superiority over the numerous but cane-constructed barks of her enemy. For to these prows were fastened rostra, or beaks, (still preserving the allusion to birds of prey, whose beaks, or bills, are their principal weapon of offence,) and these were generally fabricated of solid brass, sometimes to the number of ten, whence Æschylus gives to Nister's ship the epithet δεκεμβολος, *ten-beaked.* With the strong sharp points of these beaks, which protruded considerably

* Suidas in Voce Semiramis.

beyond

beyond the prow, under the water, they aſſailed, and broke in pieces, the hulls of the enemy's ſhips, while a ſhower of darts and javelins annoyed the crew from above, and thoſe other terrible engines of deſtruction uſed on board the ancient veſſels, and enumerated by Scheffer, the δελφιν, or dolphin, an immenſe ponderous maſs of lead or iron, caſt in that form, and thrown with violence into the veſſel with intent to ſink it; the αρπαγες, harpagines, or vaſt iron harpoons, for penetrating and rending it, the great naval balliſta and arietes, or machines for hurling ſtones and battering their ſides, and the long ſcythe-like inſtruments uſed for cutting their ſails and cables, all acting together, contributed to render a naval conflict in ancient, ſcarcely leſs tremendous than in modern, periods. Although ſails are here mentioned, yet as we before obſerved, it was late before they were brought in to the aid of navigation, and later ſtill when they came to be made uſeful in marine engagements, from the ignorance of the ancients in the mode of rightly managing them, at a moment when miſmanagement muſt infallibly have been attended with defeat and ruin. Ships, provided with oars only, were, therefore, at firſt, uſed on theſe

occaſions, but at the ſame time, to render them more under command, and that they might more eaſily tack about in an engagement, they were furniſhed with two, three, and even four, rudders, a circumſtance alike perplexing to the comprehenſion of the modern mariner: of theſe, two were affixed to the fore-deck and ſtern; and the other two to the ſides. Theſe early engagements alſo neceſſarily took place near that ſhore from which they dared not venture far by day, and cloſe to which, at night, they were accuſtomed to anchor, till the Phœnicians, applying aſtronomy to the purpoſes of navigation, began firſt to undertake nocturnal voyages, and ſteer their courſe, after the ſame manner as the Arabian and Syrian merchants had long directed theirs, through the ſandy deſerts of their reſpective countries, by the light of certain brilliant conſtellations, whoſe ſtrong and conſtant luſtre invariably pointed out the polar regions of the heavens. Then it was that they boldly expanded the various ſail, and, by long and diligent obſervation, becoming acquainted with the trade-winds that blow periodically in the equatorial regions, united in one centre the trade of diſtant nations, and were enabled to barter the tin

of

of Britain for the gold of Ophir and the pearls of India.

THE ANCIENT COMMERCE CARRIED ON BY THE GREEKS, WITH INDIA AND BRITAIN, DETAILED.

After taking the preceding view of the trade of India, one of the greateſt and moſt populous empires of the world, the eye of the hiſtorian of Aſiatic commerce is, by the courſe of time and events, directed to Attica, a country ſo very contracted in its limits, as ſcarcely to contain two hundred and fifty ſquare miles, and in reſpect to population, ſo little to be compared with the former, that its native inhabitants, at no period, exceeded fifty thouſand, independent of its ſlaves, which were indeed diſproportionably numerous, but are not to be ranked in the claſs of citizens. Small, however, as were its limits, and naturally barren as was its rocky ſoil, the republic of Athens produced fleets ſo numerous and powerful, as acquired for it the ſupreme dominion of the ocean; and armies, whoſe invincible energy ſubjugated to its control the moſt puiſſant ſovereigns of Aſia. The

recollection of the military glory and the love of freedom that exalted this diſtinguiſhed nation, its unrivalled renown in the nobleſt walks of genius and ſcience, and indeed the very names of a long ſeries of celebrated ſtateſmen, heroes, and philoſophers, unavoidably kindle in the mind that takes this retroſpective ſurvey, an ardent deſire to launch into nobler diſquiſitions than thoſe which merely concern their commerce: that commerce, however, being the only allotted ſubject of this diſcourſe, we muſt ſteer through it with the undeviating accuracy of the Grecian pilot, nor be tempted by the faſcinating ſplendor of any foreign ſubject to wander from our courſe. I muſt, notwithſtanding, take permiſſion, previouſly to the ſucceeding ſtrictures, of repeating my former aſſertions in reſpect to the Greeks not being the inventors of the arts and ſciences for which they were ſo celebrated, though, doubtleſs, they ſurpriſingly and rapidly improved thoſe, the principles of which they originally received from their Oriental neighbours, as, for inſtance, aſtronomy, chemiſtry, and navigation; while all the more elegant and liberal arts, painting, ſculpture, muſic, and deſigning, may juſtly be called their own. In truth,

the light, which beamed upon them from the Higher Afia and from Egypt, was reflected from Greece upon Europe; they were the focal point in which the rays of Oriental genius were concentrated; at the fame time they were to us the medium through which thofe rays were tranfmitted. We were awed by their majeftic beauty; we were dazzled by their tranfcendant luftre; and miftook the *reflected* for the *primordial* beam.

Cecrops, who, according to Diodorus Siculus,* with a colony of Egyptians inhabiting the Saitic mouth of the Nile, and therefore *mariners*, and an exception to the generality of the Egyptians who fhrunk with horror from fea-adventures, migrated hither fo early as the year 1600 before Chrift, doubtlefs brought with them fuch general elements of the fcience of navigation as were then known in the infant world; and we learn from the fame author, that, when he founded the monarchy of Attica, (for Attica, though in fucceeding ages a republic of the firft note in hiftory, was at firft a monarchy,) that prince divided the people into four diftinct tribes, called Cecropis, Autochton, Actea, and Pa-

* Diod. Sic. lib. i. p. 33.

ralia,

ralia, in which he acted with remarkable conformity to the maxims of the Indian and Egyptian legiſlators, who thus divided the nations over whom they reſpectively ruled. Nearly a century afterwards, Danaus ſailed into Greece from the ſame quarter, and ſeized on the throne of Argos; while Minos, the great legiſlator of Crete, the ſimilitude of whoſe name and laws to thoſe of the great Menu of India has been remarked by Sir William Jones,* had a numerous navy on the Cretan ſea. Numerous, however, as it was, it muſt ſtill have been very inadequate to any uſeful purpoſe of defence or commerce, ſince Dædalus, whom the Greeks, in a well-known mythological fiction, have recorded as the firſt inventor of ſails, was not then born. Their grand and united effort, the Argonautic expedition, did not take place till about 1150 before Chriſt. The diſputed object of that expedition is out of the queſtion; it is ſufficient to remark, that it was the firſt ſhip equipped for war that ſailed out of the ports of Greece; and in thoſe days the voyage to Colchis was a ſubject of ſcarcely leſs celebrity than the diſcovery, in more recent periods, of the voyage

* Inſtitutes of Menu, in the Preface, p. 9.

to India by the Cape of Good Hope. The consequence of that expedition upon the maritime genius and efforts of all the Grecian states was such, that, in less than fifty years, they were able to furnish twelve hundred ships, of all descriptions, to carry on the war against Troy; and of that number the Athenians alone, according to Homer,* furnished fifty vessels.

With the destruction of Troy expired that ardor of naval enterprize, which had begun to distinguish the rising republics of Greece; an additional proof of its having in great part originated from a foreign source, the immediate impulse of which upon their minds having ceased, their conduct was of course no longer influenced by it. No grand naval exploit of that nation is, for several centuries, recorded on the page of history: their mariners, during this long interval, were either dispersed among the vessels of the Phœnician merchants, or piratically infested that element on which the daring nautical genius of the former engrossed the traffic, and disdained a rival.

The ruin of the elder Tyre, near the commencement of the sixth century before Christ,

* Iliad, lib. ii. v. 94.

by

by the Aſſyrian monarch Nebuchadnezzar, called forth into action the dormant ambition of Athens, to poſſeſs the palm of commerce and the ſovereignty of the ocean. Their progreſs, however, in navigation, was neceſſarily ſlow, from the infant ſtate of aſtronomical ſcience among them, ſince, as yet, they only knew to ſteer the courſe of their veſſels by the ſtars in Urſa Major; a moſt uncertain guide in remote and hazardous voyages, ſince that conſtellation very imperfectly points out the pole, and the ſtars in its extremities are at the diſtance of above forty degrees from it. It was not till Thales, the inventor, according to the Greeks, of the aſteriſm of the Leſſer Bear, had returned from Egypt, that they became acquainted with, and were able to ſail by, the unerring light of the pole-ſtar. That philoſopher brought with him the grand poſtulatum, together with many other ſplendid attainments in ſcience, from the caverns of the Thebais, about the middle of this century, and proved to Greece what the Cynoſure was to navigation; the guiding ſtar of its expanding genius. From that inſtant her naval glory began to dawn, but it was not till after the invaſion of Greece by Xerxes, and the final annihilation of the Tyrian empire by Alexander,

Alexander, that it reached its meridian. The Athenians were not without rivals in the contest for maritime dominion; the indefatigable race of Ægina, and the voluptuous, yet mercantile, sons of Corinth, long combated their claim to that enviable distinction; till, at length, the former being subdued by the Athenian arms directed against them by the immortal Pericles, and the latter having called in the same power to aid them against the Spartan army, which, under the command of Agesilaus, had laid siege to their sumptuous metropolis, the Athenians became triumphant on the ocean; and, closely pursuing the tract of the Phœnician vessels, displayed the banners of Greece on the shores of the Cassiterides and in the Gulph of Cambay.

Before, however, I proceed to state the particulars of the flourishing trade carried on by this enterprizing people with those remote regions, it is necessary I should notice two events, in producing which the Greeks were greatly instrumental; events of great importance as to their consequence on the commerce and kingdoms of the East, but principally relative to those of Egypt and Persia, to whose history therefore I must, for a short period, direct the attention of the indulgent reader.

CURSORY

CURSORY REFLECTIONS ON THE LIMITED NAVAL CONCERNS OF THE ANCIENT EGYPTIANS AND PERSIANS.

I HAVE not hitherto, in any particular manner, mentioned the maritime concerns of the ancient Egyptians, nor yet of the ancient Perſians, for, in fact, neither of thoſe nations were greatly addicted to nautical adventures. The former were prevented from becoming ſo by their abominable ſuperſtition, which led them to conſider the ocean, probably from ſome faint traditions relative to the deluge, as the enraged Typhon, the reſtleſs enemy of the benign Oſiris. I have, however, already obſerved, that Seſoſtris, 1600 years before Chriſt, had endeavoured to conquer this rooted averſion of the Egyptians to naval enterprizes; that he contrived to have a fleet of four hundred ſhips of war on the Arabian Gulph, and that he inſtituted among his reluctant ſubjects a marine claſs. Their deeply-rooted religious prejudices were, doubtleſs, one, but not the only, cauſe of their averſion to the ſea and foreign trade; for, happy in their own genius, and in a moſt fertile ſoil,

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the ancient Egyptians, like the modern inhabitants of Japan, were internally rich in every thing neceſſary to their happineſs and convenience; and, except minerals and ſome particular gums conſumed in religious rites and in enbalming the dead, wanted not the luxuries which foreign commerce introduces. Not that they were entirely deſtitute of that ſpecies of commerce, but they ſuffered other nations, more addicted to nautical concerns, to be their factors and agents. Able as they were, from their ſituation, to command the whole navigation of the Red Sea, they relinquiſhed the natural right of their country to the more adventurous Tyrian and Idumæan mariners; and were content to receive, through their hands, the Arabian incenſe that burned in their temples, and the Indian drugs annually ſwallowed up by the rapacious jaws of the catacombs. For theſe they bartered the emeralds of the Thebais; the fine glaſs, fabricated from the aſhes of the celebrated plant *kali*, at the great Dioſpolis, in which city the manufacture of this article rivalled, if not exceeded, the antiquity of thoſe of Sidon; the *natron* that grows ſo abundantly in that country, and even at this day ſupplies the ſhops of European druggiſts; the paper formed from *the*

reed

reed of the Nile, from which its name is derived; the linen woven from the flax of Egypt; and, above all, the corn, which may be confidered as the ftaple of that country, and grew there in fuch luxuriant abundance, as through all antiquity caufed Egypt to be confidered the granary of the world.

In return for thefe articles the Phœnicians gave them OIL, which was ever the abundant produce of the olive-groves of Syria and Paleftine; and this, it will be remembered, was one of the articles with which king Solomon repaid the kindnefs of the Tyrian monarch, in furnifhing him with cedar and cyprefs for building the fuperb temple of Jerufalem: the Scripture exprefsly mentioning the former's annual prefent of *twenty thoufand meafures of wheat, and twenty meafures of pure oil*: the oil they exported to Spain and other countries, but the infular fcite, the vaft population, and contracted territory, of Tyre, required not lefs the grain of Syria than that of Egypt for the fupport of its innumerable citizens. They alfo imported into Egypt that timber of which her own foil could not furnifh even the fmall quantity ufed in her public and private edifices; the various fragrant productions of the Arabian and Indian gardens; and the precious

metals

metals of which the lower Egypt was wholly deſtitute; the principal among which may be enumerated the gold of Sofala, the ſilver of Spain, and the TIN of Britain. I particularize this laſt article, becauſe, independent of the great advance of the Egyptians in metallurgy, (and tin, it has already been obſerved, is mentioned in the Pentateuch of Moſes, learned in all the wiſdom of the Egyptians, and in the writings of Homer,) we meet, in ancient claſſical writers, with very ample and repeated teſtimony, that the Egyptians, in the glaſs-houſes of Dioſpolis, knew how to fabricate mirrors of ſtupendous magnitude; and, though hence it does not abſolutely follow that theſe mirrors ſhould be of TINNED GLASS, yet the uſe to which they applied, at leaſt, two of theſe mirrors, affords very ſtrong reaſon for that ſuppoſition; ſince, if compoſed of any metalline ſubſtance, the ſituation in which they were placed muſt unavoidably have expoſed them to obſcuration or corroſion. One of theſe mirrors, according to Strabo,* was elevated on the ſummit of the great temple of Heliopolis, *or the city of the ſun*, to reflect

* Strabo, lib. xvii. p. 492.

into

into that temple the full ſplendor of its meridian beam; while another of ſtill more prodigious dimenſions was, in later periods, erected on the Pharos of Alexandria, and ſo placed as to reflect ſhips approaching Egypt at a vaſt diſtance, and imperceptible by the eye from its loftieſt pinnacle.

Unwearied as were the exertions of Seſoſtris, recapitulated above, they were only the tranſient efforts of an enlarged and liberal mind, ſpurning at and trampling down vulgar prejudice; thoſe veſſels were, in all probability, provided with their rigging, cordage, and other furniture, and navigated, by the Phœnicians. With that prince the project of extending their power by foreign conqueſt expired; and all ideas of the neceſſity of keeping up a powerful navy ſeem to have been eraſed from the minds of his more politic ſucceſſors on the throne of Egypt. If ſuch, however, had not been the caſe, there was one inſuperable objection to their maintaining any conſiderable navy; I mean the above-mentioned total want of timber proper for its conſtruction and repair, of which the whole country was ſo entirely deſtitute, that even the boats on the Nile were obliged to be fabricated either of baked earth glazed and varniſhed, or of

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rafts ſewed together with the papyrus. Happily for the Egyptians, the views of thoſe pacific princes were ſolely directed to the eſtabliſhment of a vigorous internal commerce between the reſpective provinces of that fertile kingdom; to conſtructing canals for the more equal diſtribution of the waters of the Nile; and raiſing ſtupendous bulwarks to ſecure the Delta from being a ſecond time deſolated by the ravages of the robbers, known to us by the name of the Scenite Dynaſty, a race whoſe recorded barbarities evince them to have been the moſt unfeeling tyrants that ever governed the oppreſſed progeny of Mizraim. In conſequence of this relapſe of the Egyptians into their ancient prejudices, no port remained open on all the coaſt of Egypt for the admiſſion of foreign veſſels for nearly a thouſand years, except Naucratis, a moſt celebrated mart, ſituated not very remote from Sais, then the capital of Lower Egypt, and which gave its name to one of the mouths of the Nile. It was Pſammetichus, the firſt of that name, who, rejecting the contracted policy of excluding ſtrangers from Egypt, threw open its ports to all nations, and gave a firm ſettlement to his allies, the Greeks, who were ſo inſtrumental

ſtrumental in fixing him on the throne of that kingdom.*

In reſpect to the Perſians, they were equally reſtrained, by the precepts of religion and policy, from engaging in maritime expeditions. The element of water, not leſs than that of fire, was the object of their ſuperſtitious veneration, and while that ſuperſtition made them ſhudder at the idea of polluting it themſelves, by any ſpecies of filth, thrown from veſſels, the dread of invaſion from a quarter in which they were ſo defenceleſs, induced them to prohibit the entrance of foreigners into their dominions, by any maritime inlet, under penalties extremely rigorous. Indeed, to render that event impoſſible by the channel of their two great rivers, the Tigris and the Euphrates, they effectually dammed up the mouths of thoſe rivers with immenſe engines; to remove which coſt Alexander, when his fleet, under the command of Nearchus, ſailed, by the route of the Perſian Gulph, into Meſopotamia, no ſmall portion of time and labour. At length, rouſed to a ſenſe of danger by the accounts brought to the court of Perſia of the naval armaments

* Herodotus, lib. ii. p. 163.

fitted out by the rising states of Greece, their dauntless and aspiring neighbours, the Persian sovereigns, broke through the fetters of that ancient superstition, and, by the assistance of the Phœnicians, and even the Greeks themselves, constructed a navy, and ploughed the forbidden ocean. In this new project, ambition also had a considerable share, and it was a desire of exploring and conquering the western provinces of India, that induced Darius to fit out at Caspatyra, on the Indus, the fleet so celebrated in history, of which he gave the command to Scylax, a Carian Greek, with express orders to sail down the current of that rapid river; diligently to observe the countries that lay on either side of it; to enter the great ocean beyond it; to coast along the Persian and Arabian shore; to enter the Red Sea by the Straits of Babelmandel; and, finally, sailing up that Gulph, to land in Egypt, and by that route return to the capital of Persia. This tedious, and, for those days, hazardous, navigation, Scylax successfully accomplished in the thirtieth month from its commencement, and, arriving at the court of Susa with the desired intelligence, animated that monarch to an undertaking which added so much lustre to his

 crown,

crown, and brought ſo large an increaſe of revenue into his treaſury. It will ſcarcely be expected, after the ample aſtronomical detail exhibited in the former portion of this volume, that a circumſtance ſo remarkable as that of the revenue thus acquired amounting to 360 talents, the exact ſum of the days of the ancient year, ſhould be omitted being noticed in this place; more particularly, as it is an undeniable proof of the Perſian year being not at that time reformed. It is probable, that, in this expedition of Darius into India, he learned from the Brahmins the true number of the days of the reformed year; ſince, in the pompous march of Xerxes, to diſpute the empire of the world with Alexander, the number of youths clothed in ſcarlet robes, the emblem of the ſolar fire, arranged with a view to the ſame mythological ſuperſtition, was three hundred and ſixty-five.* It ſhould be alſo remarked, that this tribute from the newly-conquered province of India was paid in gold, while that of all the other Satrapies was paid in ſilver; and that the Indian tribute alone, according to Herodotus, amounted to 4680 Euboic talents, nearly a third

* Herodotus, lib. ii. p. 189, and Quintus Curtius, lib. iii. cap. 3.

part

part of the whole revenue of his other dominions, which was 14,560 Euboic talents, or 2,807,437*l.* ſterling.* The reaſon of its being paid in gold rather than ſilver is properly aſſigned by Rennel, from the Ayeen Akbery, that "the Eaſtern branches of the Indus, as well as ſome other ſtreams that deſcend from the northern mountains, anciently yielded gold-duſt."† The value of the ancient talent varied extremely in different countries of Aſia; if the Indian tribute was paid in Euboic talents of gold, it muſt have amounted to an immenſe ſum, and far greater in proportion than the other nineteen provinces into which the Perſian empire was divided. We muſt not, however, ſuppoſe the larger ſum mentioned above to have been the total of the revenues of Perſia, for many of the diſtant kingdoms, ſubject to that throne, paid their tribute in kind; as for inſtance, that of the Satrap of Armenia, according to Strabo, was twenty thouſand young horſes, while the governor of Arabia, the country of aromatics, furniſhed that luxurious court with frankincenſe equal in weight to a thouſand talents.‡

* Herodotus, lib. iii. p. 288, et ſeq.

† Rennel's Memoirs, p. 25.

‡ Strabo, lib. ii. p. 530.

Inde-

Independent of the damming up the mouths of their great rivers, other impenetrable barriers against the entrance of ſtrangers on the ſide of the ſea, and the eſtabliſhment of a maritime commerce, were eagerly ſought after by the jealous policy of the Perſian monarchs, who, in order to render their country ſtill more ſecure from invaſion, were induced to leave utterly uncultivated the ſouthern region of the province of Gedroſia, naturally barren, and ſcorched up by the beams of an almoſt direct ſun. Along the whole of this extenſive coaſt, and the ſouthern parts of Carmania, which ſtretches from the Indus quite to the Perſian Gulph, no city was, in thoſe days, to be ſeen; no friendly port opened its broad arms to the ſtorm-beat mariner; it was left in the poſſeſſion of enemies more hoſtile to the human race than even the inhoſpitable ſavages of the dreary Æthiopian coaſt, the blaſt of peſtilence, and the deſolating fury of famine. It was in thoſe deſert regions that the armies of Semiramis and Cyrus periſhed, and that Alexander loſt three parts of his numerous and triumphant troops. Of its maritime limit, by far the greater part was an unpeopled deſert, and of the inhabited parts, a miſerable race, who ſubſiſted on fiſh and

 the

the plunder of wrecks, afforded to occafional vifitants a dreadful fpecimen of the fterility of the country and the barbarity of the natives. By thefe precautions the Perfian fovereigns not only prevented the Phœnician, Carthaginian, Grecian, and other formidable naval powers, from penetrating by that route into the heart of Perfia, but kept facred from the intrufion of foreigners that vigorous and peculiarly lucrative commerce, which had been immemorially carried on between the more northern provinces of their empire and thofe of India, and which, in this furvey of the ancient commerce of Afia, is highly deferving our attention.

In the geographical part of this work, vol. i. chap. 3, when fpeaking of Candahar, a city faid to have been erected by Alexander, in all probability on the fcite of one ftill more ancient, and to have been fo denominated from his Eaftern name of Secander, I obferved, from the Ayeen Akbery, that, being fituated on the mountains of Paropamifus, which feparate Perfia from India, that fortrefs has, in all ages, been confidered as the gate of Hindoftan towards Perfia, as Cabul was towards Tartary; and I added, from Sir William Jones, that, according to the Indians, no

 person

perſon could properly be called ruler of India, who had not taken poſſeſſion of Cabul. It was through theſe gates that the current of a moſt extenſive traffic, in all the various produce of the three empires, continued to flow in thoſe early periods, and probably centred at the great and ancient city of Lahore, on the Rauvee, the nobleſt branch of the Indus, and the favourite reſidence of the early kings of India, of which alſo the reader will find, in the ſecond chapter of the ſame Diſſertation, a minute deſcription from authentic writers. Whichſoever of the great Indian cities was at that time the capital, Delhi, Canouge, or Palibothra, (for in thoſe ages we muſt not mention Agra, then only an obſcure mud-walled fortreſs,) the direct road to it lay through Lahore, and we can alone be enabled to form a juſt idea of the importance and value of its commerce, by reflecting that two of the moſt ſplendid and luxurious courts that Aſia ever witneſſed, Babylon and Perſepolis, ſucceſſively obtained, by this route, thoſe ſumptuous articles that contributed moſt to their magnificence. In ages of ſuch remote antiquity as that in which the Aſſyrian monarchy flouriſhed, unleſs we allow a very intimate commercial connection to have ſubſiſted between that empire

empire and India, we are at a loſs to account for that profuſion of wealth and pomp that decorated their palaces, the infinity of gems that glittered in the ſuperb temple of the Syrian goddeſs, and the aromatic gums that eternally flamed on her altars.* An enumeration of a part of thoſe riches will be given hereafter; and though they might obtain from Arabia and Syria many precious woods and drugs, together with gold and ivory, brought by the ſhips of thoſe nations from the continent of Africa, yet there were many valuable commodities in the higheſt requeſt among them, as ſilks and embroidery, which the Perſian had not then begun to manufacture, together with curious porcelain, and vaſes of agate and chryſtal, which could not poſſibly be obtained through that quarter. It is more than probable, that thoſe great trading nations, in the remote periods to which we allude, ſupplied themſelves at Babylon and Suſa with the Indian manufactures, tranſported thither by caravans, through the northern Carmania and Aria, the modern Herat.

* See Diodorus Siculus on the Palaces of Babylon and the Temple of Belus, lib. ii. p. 97.—See alſo Lucian de Syr. Dea, cap 32 and 33.—And Chardin on the Ruins of Perſepolis, tom. ii. p. 150.

What

What Cabul and Lahore were in India, the great city of Hecatompylos, in Parthia, or the city with a hundred gates, so denominated, according to Polybius,* because all the roads in the Parthian dominions, centred there, was in ancient Persia; and it is a remarkable fact, that the modern city of Ispahan, supposed to have been erected on its ruins, according to Tavernier, stands exactly in the same predicament as the great central mart of modern Persia.† He adds, that at present it has ten gates; that the road, generally travelled by the caravans passing into India, is from that capital to Candahar,‡ of which he gives the respective stages and their distances; and that this route is principally used on account of the great plenty of water to be met with in the course of it. From Candahar to Cabul he acquaints us, is a journey of twenty-four days; from Cabul to Lahore takes up twenty-two; and from Lahore to Delhi eighteen; but that the merchants, when their business is urgent, quit the caravans, and take horses, ten or a dozen in company, and ride the whole journey in about a third of the time

* Polybius, lib. x. cap. 25.

† Tavernier's Persian Travels, p. 149.

‡ Ibid, p. 257.

in

in which it is performed by the caravans. As in the dreary and inhoſpitable tracts that form the boundaries of the Perſian empire towards India, the face of nature, ſince that period, is not changed, and as water is ſo indiſpenſable an article to a caravan, the deſcription of the road and ſtages by this modern traveller is, in all probability, applicable to the period when the ancient caravans travelled this road, to which the aſſerted building of Candahar, by Alexander, can be no valid objection; for it is unlikely that a poſt, ſo important as to be called the Gate of India, ſhould have been without a fortreſs to ſecure and defend it. As the long and beaten track of a caravan in an inland Eaſtern country is ſeldom deviated from, ſo poſſibly the mode of arranging and conducting the caravans themſelves is not ſo greatly altered, but that our author's deſcription in one of his journeys to India may afford to the European reader a tolerable idea of the regulations anciently eſtabliſhed among them, I ſhall tranſcribe from his entertaining page the principal circumſtances enumerated during their progreſs. It is in Tavernier's Perſian Travels, page 48, of the London folio edition; but is too long for inſertion here, and I want the room it

would

would occupy for an extract more interesting to the Indian reader.

With respect to those numerous caravans, consisting of loaded waggons, which we have seen, from the Institutes of Menu, are so universally established in India, for the transportation from city to city of the native and inferior productions of Hindostan, the intelligent author above-mentioned, who resided so long at Agra and Surat, acquaints us, that this species of internal commerce is carried on almost entirely by means of oxen yoked to the wain, in more or less numbers as the wains themselves are more or less heavily laden. Sometimes they use the animal itself for that purpose, without the waggon; and he adds, it is not unusual for them to lay upon the back of those oxen 300 or 350 pounds weight. "It is an admirable sight to behold ten or twelve thousand oxen at a time all laden with rice, corn, and salt, in those places where they exchange these commodities; carrying corn where only rice grows, rice where only corn grows, and salt where there is none at all. They make use of camels sometimes, but very rarely, they being particularly appointed to carry the luggage of great personages. When the season requires haste, and they

they would ſpeedily convey their merchandize to Surat to ſhip them off, they load them upon oxen, and not in wains. There is this great inconvenience for travellers, that when they meet with theſe numerous caravans in ſtrait places, they are forced to ſtay two or three days till they are all paſt by. They that drive theſe oxen follow no other calling as long as they live, nor do they dwell in houſes; for they carry their wives and children along with them. There are ſome among them that have a hundred oxen of their own, others more or leſs; and they have always one, who is their chief, that takes as much ſtate as a prince, and has his chain of pearl hanging about his neck. When the caravan that carries the corn and that which carries the ſalt happen to meet, rather than yield the road, they frequently enter into very bloody diſputes. The Great Mogul conſidering one day that theſe quarrels were very prejudicial to trade, and the tranſportation of neceſſary proviſions from place to place, ſent for the two chiefs of the caravan, and, after he had exhorted them, for the common good and their own intereſt, to live quietly together, and not to quarrel and fight when they met,

gave

gave to each of them a lack of roupees and a chain of pearl.

"Of theſe carriers, there are in India four diſtinct tribes, each of which may conſiſt of a hundred thouſand ſouls. The firſt of theſe tribes carries nothing but corn, the ſecond rice, the third pulſe, and the fourth ſalt, which they fetch from Surat, and all along down the coaſt as far as Cape Camorin.

"The caravan of waggons ſeldom exceeds the number of a hundred, or two hundred at moſt. Every waggon is drawn by ten or twelve oxen, and attended by four ſoldiers, whom the perſon that owns the merchandize is obliged to pay. Two of them march upon each ſide of the waggon, over which there are two ropes thrown acroſs, the extremities whereof they hold in their hands, to the end, that, if the waggon ſhould lean on one ſide in ill way, the two ſoldiers on the other ſide may keep it from overturning, by pulling the ropes with all their ſtrength."*

After conſidering the general route of the caravans paſſing from the capital of Perſia to

* See Tavernier's Indian Travels, p. 28.

the

the capital of India, we come, in the next place, to inquire what were the principal commodities mutually exchanged, in the ancient times, concerning which we treat, by theſe two mighty nations. As the light of hiſtory, at leaſt ſo far as the Perſians are concerned, (for, we are well acquainted with what, in all ages, have been the imports and exports of India,) is on this ſubject but feeble, from the remoteneſs of the æra, we muſt be guided in our reſearches by examining the natural hiſtory of that country, and the bent of the genius of her inhabitants; of what articles ſhe ſtood moſt in need, and with what ſhe could beſt diſpenſe.

The vaſt empire of Perſia, then, in its various regions, exhibited to the beholder a ſtrong contraſt of objects. Some of its provinces were arrayed, by the hand of nature and the labour of man united, in the charms of a terreſtrial paradiſe, abounding with flowers, plants, and fruits, of exquiſite beauty, brilliancy, and flavour. In particular, they produced grapes of the choiceſt kind in luxurious plenty, of which they made variety of wines, with which the ancient Perſians were not denied to regale themſelves, as their Mahommedan deſcendants are, and one of tranſcendant

ſcendant excellence is ſtill known to us by the name of Schiras wine. It was an alluſion, probably, to the multitude of its vineyards in thoſe ancient periods, that the golden bed of Darius was adorned with the ſtock of a vine in gold, whoſe expanded branches, containing cluſters of jewels, rubies, emeralds, and amethyſts, intended to repreſent grapes both green and in their various advances to maturity, over-canopied the recumbent monarch.* The pomegranates, alſo, of Perſia, are acknowledged to be the largeſt and fineſt in the world; and the predilection of their anceſtors for this ſpecies of fruit is atteſted by hiſtory and the grand monuments of Chelminar, or *forty pillars*, which are crowded with ſtupendous hieroglyphic ſculptures, many in the form of this vegetable; while the hiſtoric page recording the magnificent march of Xerxes towards Greece,† informs us, that ten thouſand of the Perſian infantry, who ſeem to have formed his body-guard, bore javelins decorated with pomegranates; of whom one thouſand had that ſymbol in gold, the other nine thouſand in ſilver. The Perſian melons and dates, too, are without a rival in Aſia; and,

* See Athenæus, lib. xii. p. 408.
† See Herodotus, lib. vii. p. 328.

from

from what has been ſaid, it may fairly be inferred, that theſe choice wines and delicious fruits, both pickled and preſerved, to which may be added a great variety of medicinal drugs indigenous to Perſia, were brought by her caravans to the famed emporia of Cabul and Lahore.

Other provinces of Perſia, eſpecially the more elevated regions towards the north, exhibited a proſpect as cheerleſs and barren as the former was animated and fertile; where the diſguſted eye and the weary foot travelled over immenſe deſerts of ſcorching ſand, unſheltered by one ſolitary ſhrub, unrefreſhed by one irriguous ſtream. Their inmoſt receſſes were the gloomy, but ſecure, haunt of the ſavages of the deſert. The intrepid youth of Parthia, however ardent in the chaſe, dared not purſue the lion or panther to that frightful abode; and often the benighted camel, though patient of fatigue and thirſt, expired beneath its load in their inhoſpitable boſom. The fortitude and induſtry of man, that ſhrunk from the danger of exploring the ſurface of thoſe cheerleſs waſtes, had yet penetrated with ſucceſs their ſubterraneous regions. However externally barren and rocky thoſe Hyrcanian ſolitudes, they were inter-

nally rich in mines; and, though the metals dug from them were not of the moſt precious kind, being principally iron and copper, yet were they eaſily exchanged for them among their commercial neighbours of Arabia and Syria. The quantity of iron produced in their country ſupplied their numerous forges employed in the manufacture of ſwords and ſcimitars, celebrated through Aſia for the excellency of their temper and the keenneſs of their edge. In thoſe ancient times, too, when it was the delight of warriors to clothe themſelves in mail, and ſhine in arms of ſteel or burniſhed braſs, which is formed of mingled calamine and copper, we cannot doubt of the important advantage, in point of commerce, ariſing to the Perſians, from the mineral wealth of their country; nor that theſe and other articles of military requeſt, the helmet, the buckler, the javelin, formed a conſiderable part of their ancient barter with the Indians, a nation, one of whoſe four grand tribes was, from early youth, wholly devoted to martial concerns.

Among the various articles enumerated as imported from Perſia in after-ages into the Roman ſtate, are reckoned Babylonian and Aſſyrian ſkins; and the inceſſant and politic

attachment of the Parthians to the *pleaſures*, or rather, as it was their cuſtom to hunt only the moſt ferocious beaſts, the *toils*, of the chaſe, muſt infallibly have ſecured them immenſe ſpoils of this kind,—and the moſt valuable of theſe, the tiger's, the leopard's, the panther's, ſwelled the catalogue of the commodities tranſported to Cabul. It was not, however, alone the ſkins of dead animals in which the Perſian merchants dealt: the caravans that carried theſe were followed by droves of living animals, reared with care in the wide champaign of that extenſive country. The Perſian breed of horſes, whether for war or ſtate, was more famous in antiquity than that of Arabia is at this day; eſpecially that magnificent ſpecies bred in the Niſæan plains of Media, which were deemed ineſtimable. Horſes, therefore, with their ſplendid caparíſons and ſteely armour, formed another important branch of this vaſt traffic, and brought immenſe ſums into the royal, as well as private, treaſuries. They bred alſo mules and camels both for domeſtic and foreign ſale; nor ſhould the fine ſtuffs made of the camel's hair in Carmania, nor the ſtill finer wool of that province, be wholly forgotten. Laſtly, the bows and arrows, which they fabricated

and uſed with ſo much ſkill, could not fail of being vended in large quantities to a nation nearly as dexterous in the uſe of thoſe weapons as themſelves. For theſe, the Indians gave them the peculiar fruits of their own genial region; all kinds of precious ſtones; unwrought ſilk, brought from the Seres beyond the Ganges, together with cotton and fine linen, the labour of their own looms; aloes, ſpikenard, and other perfumes; the expreſſed juice of the ſugar-cane, which then grew ſo plentifully in India, that they fed their horſes with it, as they do at this day in Berar; the indigo of Lahore, anciently the ſtaple of that city, abſolutely neceſſary to the Perſians, as it was the baſis of their famous BLUE, which they uſed, and ſtill uſe, in dyes; and all the rich variety of gums and ſpices produced in the peninſular regions of India.

From very remote periods, alſo, a conſiderable commerce ſeems to have been eſtabliſhed between the countries ſituated far to the north and north-weſt of the fertile provinces which we have been deſcribing with Grand Tartary, and even China itſelf, under the name of Serica, or the ſilk region.* For

* Plinii Nat. Hiſt. lib. xxi. cap. 3.

th-

that ſilk, the cabinets, porcelain, and other rich and uſeful manufactures of China, ſo often and minutely enumerated before, *were* and *are* ſtill bartered the moſt valuable furs and the fineſt ermines of the northern Aſia, the muſk of Thibet, and Siberian rhubarb, both the beſt of their kind in the world. It ſhould not be forgotten, that the more northern provinces of Perſia itſelf, Hyrcania, Margiana, Bactria, were formerly full of great and flouriſhing cities, whoſe inhabitants with avidity purchaſed the richeſt manufactures of India and China, brought to them by this route; while, ſtill farther north, the iſthmus, which ſeparates the Caſpian and Euxine Seas, was covered with cities and nations now utterly exterminated. To be more particular, Eratoſthenes, in Strabo,* informs us, that the merchandize of India paſſed by the Oxus through the Caſpian, which the ancients, with inflexible obſtinacy, perſevered in ſuppoſing to have a communication with the Northern, and ſome even with the Indian, Ocean, into the Sea of Pontus. We alſo learn from Pliny, that it was but a journey of ſeven days from the frontiers of India, through the country of

* Strabo, lib. ii. p. 87.

the Bactrians, to the river Icarus, which falls into the Oxus, down which ſtream the commodities of India were tranſported into the Caſpian Sea. Thence, he adds, they were carried up the river Cyrus to a place within five days journey overland to Phaſis, the capital of Colchis, in Grecian fable renowned for its golden fleece, which, in all probability, was nothing more than the golden produce of India, which the Argonauts ſecured by opening the commerce of the Pontus Euxinus, or Black Sea.* At this day, the Oxus no longer flows into the Caſpian, the miſerable policy of the modern Tartars having induced them to divert its courſe, as well as that of the Iaxartes; and theſe two noble rivers are now loſt and ſwallowed up in the ſands of that boundleſs deſert. Colchis itſelf, whoſe ſplendid and crowded marts allured to that region of Aſia all the nations of the earth, is now only a vaſt foreſt, and its few inhabitants are not only ſlaves themſelves, but carry on the horrid traffic in human fleſh to a vaſt extent. The Ruſſians are now in complete poſſeſſion of this northern commerce, which is carried on, by caravans, over the deſerts of Siberia,

* Plinii Nat. Hiſt. lib. ii. cap. 17.

that

that enter the Chineſe territories by Selinginſkoy, in the 52d degree of north latitude; and Europe with aſtoniſhment has witneſſed a traffic maintained between the capitals of two great empires, ſituated from each other at the immenſe diſtance of above ſix thouſand miles.

To return from this long, though neceſſary, digreſſion on the commercial concerns of Egypt and Perſia to our ſurvey of the Athenians, we ſhall ſcarcely wonder at their being more addicted to nautical adventures than any other of the ſtates of Greece, if we recollect that the abrupt and rocky ſurface of their country denying to its inhabitants the advantage, ſo amply enjoyed by the Indians, of navigable rivers and canals, for carrying on a vigorous internal traffic, their attention was, of neceſſity, principally directed to maritime commerce. Still, however, their ſhips made not the ſame majeſtic appearance as thoſe of the Phœnicians did; nor were they directed with the naval ſkill of that nation. Shipwrecks were frequent, and inſurance, as well as ſpeculation, frequently ran as high on the exchange of Athens as ever they have been known on that of London. In reality, the Euxine, the Ægean, and other ſeas,—ſeas of

 ſuch

ſuch inferior magnitude, that the Mediterranean was comparatively the ocean to them,—which were principally navigated by the early Greeks, were ſo dangerous from ſhallows, and ſo ſubject to the agitation of tempeſts, that, whatever might be their ambition to rival the Tyrians and Carthaginians, they were compelled in general both to employ veſſels of leſs magnitude, and load them with cargoes leſs valuable than thoſe nations; though in their more diſtant voyages, to India and Britain, they muſt of neceſſity have made uſe of larger veſſels. An account which we have in Xenophon, in his Œconomica, of a Phœnician merchant-veſſel, then in the port of Piræus, in which the dimenſions of that veſſel are compared with thoſe of Greece, is an unanſwerable confirmation of this ſtatement. In truth, the Athenians were not accuſtomed to traffic in commodities of any very great bulk or weight; theirs, except in ſome particular inſtances, was a trade in articles of elegance and luxury. Their exports conſiſted of a great variety of rich wines, conveyed, however, in veſſels of very inferior magnitude to thoſe in which are tranſported to Britain the wines of Portugal and the Madeiras: thoſe veſicles were either made of leathern bags, ſtrongly

ſtrongly ſewed together, reſembling the modern borachios, or conſiſted of jars, conſiderable in ſize, of which there was a celebrated manufactory eſtabliſhed at Athens, for the expreſs purpoſe of conveying abroad the curious produce of the Grecian vineyards. Their extenſive groves of the plant ſacred to Minerva, alſo, enabled them, not leſs than the Phœnicians, to drive a conſiderable trade in the pureſt oil; to which may be added, the valued honey and wax of Mount Hymettus. The Athenian merchants, alſo, exported to Aſia, covetous of her rarities, all thoſe inimitable productions of her artiſts in ſtatuary, painting, metallurgy, and every branch of mechanic ſcience, which rendered Greece ſo renowned; and, finally, the rich ſilver mines, with which Attica was ſtored, afforded her the abundant means of carrying on an extenſive traffic in that precious metal with India, a country, whoſe avarice for that commodity, after twenty centuries, is ſtill as inſatiable as ever. The principal imports of the Athenians were grain from Sicily and the adjoining iſles, for the ſupport of the numerous inhabitants of their crowded metropolis; ſlaves in aſtoniſhing multitudes were alſo conſtantly imported by a nation, boaſting its love of liberty,

to work in thoſe mines, to labour at the oar in their numerous gallies, and do that ſpecies of ſervile drudgery which they conceived degrading to *freemen*. From India, their veſſels, in return for the ſilver of Sunium and the copper of Colonos, of which their admirable works in bronze were fabricated, brought the precious gems and ſpiceries native to the Peninſula; the fine and delicate muſlins which the ancients called *Sindones*, and which were tranſported, acroſs the Gauts, in waggons, from the Eaſtern coaſt of that Peninſula, and from Hindoſtan proper, to Barygaza; and the ſugar, indigo, and dyed cottons, brought down the Indus to Patala; from Perſia and Arabia they imported brocades, carpets, and the various rich drugs, perfumes, and coſmetics, of which the unbounded extravagance of the Grecian courtezans, and, we may add, the degenerate effeminacy of the men, called for conſtant and abundant ſupplies.

To ſecure and protect this extenſive and valuable commerce, the Athenians conſtantly maintained, in the three baſons of their grand port of Piræus, a very powerful fleet; and the perpetual conteſts, in which they were engaged with the maritime ſtates around them, failed not to keep alive their martial ſpirit,

 and

and gradually improve, beyond even Phœnician excellence, their naval ſkill.

After this general view of the Grecian marine and commerce, it is high time that we ſhould attend them to the Britiſh coaſt for that TIN, without which a nation of artiſts and manufacturers could not poſſibly carry on their reſpective occupations. It was abſolutely neceſſary to the chemiſt, the glazier, the painter, the enameller, the gilder, the potter, and entered largely, as before obſerved, into ſeveral other branches of domeſtic trade. It formed the ground of that wonderful ſpecimen of the ſkill of the ancients in engraving and working in metals, the ſhield of Achilles, deſcribed by Homer, from whom we alſo derive another proof of the early traffic of the Greeks in this commodity; for, in the Odyſſey, he introduces Minerva, in the diſguiſe of a ſtranger, affirming herſelf to be a foreign merchant, going to Temeſe to explore TIN for the purpoſe of exchanging it againſt IRON.* The probable period of the firſt arrival of the Greeks, as traders in theſe iſlands, may be juſtly inferred from the paſſage previouſly cited from Herodotus, in which he

* Odyſſey, lib. i. verſe 182.

confeſſes,

confeſſes, that the Greeks of his day (and Herodotus flouriſhed about the middle of the fifth century before Chriſt) were ignorant of thoſe northern extremities of Europe, whence amber and tin were brought, that is, the ſhores of the Baltic and Britain.* The profound ſecrecy which the Tyrians and their colonies preſerved in regard to the Britiſh iſles, and their tract hither, has been alſo noticed, and affords additional teſtimony that we ought not to aſſign for that event a period more early than the deſtruction of Tyre, by Alexander, and the ſubſequent ſubverſion of the Perſian empire; events that rouzed the dormant ambition of Greece widely to expand both her military and naval fame, and explore the moſt diſtant quarters of that globe to which they aſpired to give law.

The term Caſſiterides, however, which was before obſerved to be a Greek tranſlation of the Phœnician Baratanac, and by which the Scilly iſlands and the Corniſh coaſt were, in fact, known to the Greek traders, a term uſed both by Herodotus himſelf, and Strabo afterwards, undeniably proves, that, though not yet geographically deſcribed, or commercially

* See before, p. p. 359, 60.

vifited, accident or curiofity muft have led Grecian veffels to our coafts before that æra; for how otherwife fhould the Greeks have given name to an ifland of which they were in total ignorance? How, on the other hand, could the Greek characters and language have been known, and upon all occafions in which their religious rites and myfterious difcipline were not concerned, made ufe of by the Druids, as is exprefsly affirmed in Cæfar's Commentaries, unlefs a long and intimate connection had previoufly fubfifted between the two people? The truth is, there was another channel by which that language might have come into ufe, at leaft in the maritime ports of Britain, and that was by way of Maffilia, now Marfeilles, to which mart we have already obferved a *commerce in tin* was anciently carried on, through the heart of France, by Britifh and Gallic merchants, in connection with the Phœnicians, and, on their decline, with the Carthaginians and Greeks. Now Maffilia was founded, according to Solinus,* by the Phocæans fix hundred years before Chrift; and, being a Greek colony, having the Greek manners, talking the Greek

* Solinus, cap. viii.

language,

language, and being the only mart in that part of the Mediterranean for the tin of the Caſſiterides, it can excite no wonder if, in the courſe of ſo many centuries, with the commodities brought back from Marſeilles, the merchants imported alſo the language of the place, eſpecially as we learn from Strabo, that, in his time, the Gallic inhabitants of Maſſilia and its neighbourhood were aſſiduous in cultivating every branch of Greek literature, and were ſo attached to the Greek language, that not only academies were inſtituted in that city for teaching it to their ſons, but that the merchants wrote their contracts and made their bargains in it.*

It is rather ſingular, that ſo profound an adept in Britiſh antiquities as Camden ſhould fix the earlieſt viſit of the Greeks to theſe iſlands at a period not more remote than about one hundred and ſixty years before the arrival of Cæſar, under a certain Phileus Taurominites, when there is ſo plain an alluſion to this iſland in that paſſage alluded to before in Diodorus Siculus, citing Hecatæus, a ſtill more ancient writer, relative to the hyperborean iſland *oppoſite Gaul*, whoſe prieſts ſang

* Strabo, lib. iv. p. 231.

the

the praiſes of Apollo upon their harps in circular temples, and that Pytheas, a celebrated aſtronomer of Marſeilles, is reported by Strabo not only to have viſited, but to have deſcribed, theſe hyperborean iſles. The voyage of this learned Greek, I am of opinion, will give us nearly the exact period when the navigators of that nation firſt ploughed the Britiſh ocean; for, it was about the period of Alexander the Great, when that philoſopher is ſaid to have paſſed through the Straits, and to have ſailed to ſo high a degree of north latitude, as to have ſeen the ſun only for a moment of time ſink below the horizon, and then emerge; a fact, which, by aſtronomical arguments, may be proved poſſible to have taken place about the 68th degree north, where, in the ſummer, and when the ſun is in Cancer, there is no night.* That Britain, at all events, muſt have been explored, and the principal commodities trafficked in by its inhabitants have been in great requeſt in Greece, when Polybius flouriſhed, which was above two hundred years before Chriſt, is evinced by a fact recorded in Strabo, that the ſame Polybius

* Diodorus Siculus, lib. v. p. 308.

had

had written an exprefs treatife περι των Βρετανικων νησεων και της κασσιτηρȣ κατασκευης, concerning the Britifh iflands, and the procefs of making TIN; and this word Βρετανικῶν, thus early occurring in a Greek writer, may be confidered as an additional teftimony of the name being originally derived from the Phœnician Baratanac, or Bretanac, fince, from the Phœnician navigators only, could they have obtained any information about it.* It is unfortunate, that this treatife of Polybius, which probably contained many curious and interefting particulars relative to thefe iflands and our anceftors, has not defcended to pofterity. Pliny's affertion, alfo, ought here to have fome weight, that, long before the period in which the Romans vifited this country, Britain was famous in Greek monuments.† Whatever truth there may be in that affertion, few veftiges of the Greeks were ever to be met with in thefe iflands, and the arguments which fome writers have founded, on the number of Greek words interfperfed in the old Britifh dialect, lofe their force when we confider their affinity with the Celtic, the com-

* Strabo, lib. iv. in loco cit.

† Plinii Nat. Hift. lib. xvii. cap. 4.

mon

mon parent of both. The Greeks did not come hither to improve our language or correct our taste; they formed no settlements on the coast, nor penetrated into the inland parts of the country; they came hither as mariners and merchants; they took our tin and lead for the Indian market, and gave the Britons articles of cutlery and other wares suited to the wants of a warlike and barbarous people.

The destruction of Tyre and Carthage threw the whole commerce of the Mediterranean into the hands of the Athenians; for, their rivals, the Lacedæmonians, principally studious of military glory in the embattled field, had but little inclination to engage in naval concerns. Their discriminating character, however, of ferocious bravery, added to an insatiable thirst of wealth, did not permit them to be wholly without a navy, which was, for the most part, employed in acts of barbarous aggression on their peaceful neighbours. The nautical genius of the Athenians, however, still soared with a bolder flight, and having a dynasty of Grecian monarchs on the throne of Persia, and also another dynasty on that of Egypt, they soon arrived to that astonishing height of naval splendor, which they enjoyed

enjoyed for nearly three hundred years, the moſt brilliant æra in the annals of Aſia, at the cloſe of which the power of the Seleucidæ, in Syria, and of the Ptolemies, in Egypt, became extinguiſhed by the SUPERIOR LUSTRE OF THE RISING SUN OF ROME.

END OF VOL. VI.

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